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# THE Harmony and Unity of the Kingdom of God

AS REVEALED TO MEN

—IN—

**EXPERIENCE,  
PHILOSOPHY,  
SCIENCE AND  
: RELIGION :**

**BY JOHN COUTTS.**

Author of "The Tree of Life," "Christ's Kingdom and Criticism," "The Divine Travail," "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," "Science, Love and Religion in the Light of the Law of Development," "The Quest in Search of Truth and Grace," "The City of God and the Way to find it," "The Law of Development revealing the Way to Harmony and Unity."

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**1922.**

# OLD LAMPS

AND THE

## NEW LIGHT OF SCIENCE.

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The Pleasant and Harmonious Fellowship of  
Empiricism, Philosophy and Religion  
on the Question of Development.

- CHAPTER I.      FORCE, ENERGY, MATTER AND PHYSICS.  
                    Lamp: The Sphinx and the Riddle.
- CHAPTER II.     THE REALM OF PHYSICAL LIFE.  
                    Lamp: The Maze and the Minotaur.
- CHAPTER III.    THE REALM OF THE SPIRIT.  
                    Lamp: The Avatars of Vishnu.
- CHAPTER IV.    THE REALM OF MIND.  
                    Lamp: Parseeism; The Conflict of Good and Evil.
- CHAPTER V.     THE REALM OF INTELLECT.  
                    Lamp: Ulysses and his many labours.
- CHAPTER VI.    THE SOUL AND THE MORAL LIFE.  
                    Lamp: Naaman the Leper.
- CHAPTER VII.   THE REALM OF GRACE.  
                    Lamps: Abraham and Nebuchadnezzar.
- CHAPTER VIII.  THE REALM OF CONFLICT AND SACRIFICE.  
                    Lamps: Abel, Isaac and Isaiah,
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                    Lamps: Sacrifice, The Bush, The Shekinah, Ezekiel's  
                                Vision.
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                    Lamp: The Vision to John in Patmos.
- CHAPTER XI.    ANALOGIES OF NATURAL AND SPIRITUAL WORLDS.  
                    Lamp: The Bible as the Living Word of God.
- CHAPTER XII.   THE KINGDOM OF HEAVEN AS WITHIN MAN.  
                    Lamps: Science and the Conscience.
- CHAPTER XIII.  THE VISION OF BLESSING, HARMONY AND UNITY.  
                    Lamp: The Pattern in the Holy Mount.
- CHAPTER XIV.   CHRIST IN MAN AND MAN IN CHRIST.  
                    Lamp: The **Treasure** in the Earthen Vessels.

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PRICE SIXPENCE.

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## PREFACE.

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The form of study in this pamphlet is based upon the Law of Development as being suitable for considering how to attain to an understanding of the Harmony and Unity of the Kingdom of God.

All thoughtful men who find themselves cramped in the world of Experience wish to break through their earthly environment; they aspire to gain intellectual knowledge; they wish to realise all that is involved in Moral Law; and to revel in, and enjoy, the great world of the beautiful, the right, the true, the good and the gracious. The world of Particulars, as sensuous, is good in its place for children; but young men waken up and long to enter the land where they can see great visions and dream wonderful dreams as to the future.

The Process of change from the objective world, in which so many live, into the subjective world of the Mind is a wonderful study. The sensuous forms and ideals in their transference are full of interest. But the great wonder is to discover that the external world with all its particulars are in harmony with the internal world of the Mind. The two worlds coincide; they respond to, and correspond with, each other.

Man as Person has been conceived to be the "Measure and the Measurer" of all things, thoughts and relations. This means that the man has discovered himself to be, in a far-reaching sense, the summation of all that he knows, feels and discovers in the relations of order and law. In all this man by instinct and intuition is trying to discover the Work of the Holy Spirit as operating in Nature and in his own person. The mystery of the Spirit of man, and why he knows, transcends human knowledge. He knows that he knows, and what he knows, but the knowing power is the great mystery. Knowledge is from God and it returns to God; thus man cannot find rest until he returns to God. The way may be very long; to some it means a way through History, Mystery, Principles of Being, Regeneration, Germinals, Israel, Mankind and Christ.

The spiritual Kingdom of God can be conceived as the Revelation of the Mind of God; it is made manifest to spiritual men as the Mind of Christ. What a man should aspire to study and know is the revealed Work of the Spirit of God; so that his Mind should be in harmony with the Mind of Christ. This is the germinal vision contained in the Creation days one to four; they are an objective study for man that he may find the way to know God.

Man, as Intellectual and Moral, with all the powers he possesses, is a very wonderful creation. He can be conceived germinally, as becoming a ray of light moving in a realm of physical forces, as radiant light passing through a prism and becoming refracted, revealing a marvellous spectrum of elements, modes of motion, colours and combinations; and when re-refracted through a perfect prism the result is the ray of light. This is

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the high and heavenly aspect of the life of man from God to God; the earthly way is through matter, energy, elements and light back to God. It is a wonderful thought that these forms are germinal in the physical world; they are repeated in the psychical world; they break forth into light, truth and law in the moral world; and in the Spiritual world, which surrounds and embraces all worlds, they are harmonised and unified.

Those who are interested in this line of study will do well to keep in view the eightfold realms of thought as found in the Principles of Being; and also the fourfold worlds known as Physical, Psychical, Moral and Spiritual. Experience, Philosophy, Science and Religion, as studies, appear to be all compelled to fall into these lines of thought; thus they can be conceived as fundamental for the study of the Kingdom of God in Christ, and for understanding the Wisdom and Gracious Love of the Holy Spirit.

"The Kingdom of Heaven is at hand" is an old cry, and to-day it is being repeated under new conditions, especially under the form of Peace among men and a League of Peace among nations. This Kingdom requires to be conceived as it is related to the Kingdoms of Earth and the great conflict of good and evil among the nations in past ages.

The City of God, in a new sense, is being realised in the Lord Jesus Christ, the Son of God, the perfect Man. He has reigned over all the ages and He will reign, until by Divine Grace, all His enemies are His devoted subjects.

The Law of Development is revealed by the Holy Spirit of Christ as from Heaven; it is not subject to, or understood by, Evolutionary material conceptions. The perfect Moral Law in Christ can be summed up in Love, Kinship, meek Obedience to law, Righteousness, Truth, Goodness and Justice. The Beatitudes, with the Spirit Principles of Grace, are summed up in Regeneration, Incarnation, Salvation a Spiritual Possession, Illumination, Purification, Dedication and Consecration.

The Kingdom of God is over all His Works; it is at hand. It is fully revealed in the Son, the Lord Jesus Christ. To enter therein men require to be taught and guided by His Holy Spirit in the Way of Divine Truth. The End will be "Glory to God in the highest, on Earth Peace and Goodwill among men."

I have much pleasure in again acknowledging the valuable help I have received from my friend John Sim in reading and correcting the contents of this pamphlet.

88, Highbury New Park,  
London, N.

JOHN COUTTS.

October 1922.



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## CHAPTER I

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### SUMMATION OF PAST STUDIES.

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*Student.* My dear friend, I give you a glad hearty welcome. Since our last conversation together the deeply interesting problems we then studied have no doubt been occupying your attention, as they have been in my thoughts. Now with a little leisure are you inclined to resume our study, or quest, into the subjects in which we are so deeply interested?

*Enquirer.* It is for that very purpose I have come to see you. The impression has been growing upon me that another journey into the land of promise is necessary so that the ideal and general conceptions we then arrived at may not only be confirmed, but, what seems to me of importance, harmonised and unified. In plain words, I think we ought to aim at finding the end toward which all our thoughts have been tending.

*Student.* In this matter we are in agreement; to me it appears that we have to concentrate our thoughts, by another Recurrence, in spiritual order. What this means is that we have to think upon all past studies, all fellowship in our studies, and all the general relations of our studies as means to an end. We have to consider all forms of thought as objective facts; all concepts as ideals in the Mind; all related intellectual theories as general knowledge; and, from all these acquirements try to conceive a spiritual cosmos. I will explain my conception in this way: the "Kingdom of Heaven" is conceived as made up of objective

forms ; to attain to the true scientific knowledge of these forms, by faith, is to be in Heaven ; it is to know that the whole creation is heavenly because it is the creation of God, the Almighty and the Divine Wisdom in Love. " The City of God " is conceivable as the inversion, the summation, the subjective Mind, as Heaven in Man. It is the vision of what man may become, and it is the Ideal of what God means man to be, so that the man may attain to the image of God. This is just saying that God is Heaven, that Man in the image of God is heavenly ; and that Heaven is the contents of his personality. " The Law of Development " when rightly understood is conception, gestation, birth, nutrition, education, salvation, illumination, purification, and restoration ; in a sense, harmonization and unification in Heaven in Divine Love. The end that you are trying to find, it appears to me, is this Harmony and Unity in Love.

*Enquirer.* What you are suggesting is that God is All in all in His Divine Power, Wisdom, Grace and Love ; that Man as Ideal is the offspring of God, His child ; and that the way by which the child comes to know the Father is by Law, the Will of God as known by development. What follows may be summed up in this thought ; the knowledge of Law, of all the laws that govern the Universe, is to attain to God-likeness ; and to live in meek spiritual obedience to Law is Heaven, the City of Peace and Righteousness, the Holy City. The difficulty we meet here is that in past ages men have chosen to live in Egypt, Babylon, Greece and Rome ; they have preferred citizenship in Jebus, Athens and earthly cities ; and they seem to be very unwilling to conceive the thought that the City of God, the Holy City, could become a reality in the earth.

*Student.* What you say is true ; and yet it is not wise to jump to such a conclusion without careful study. What I mean is that I am inclined to agree with you about this failure of mankind to find the Holy City, but I would ascribe this to the fallen, chaotic, self-asserting, darkened condition of the minds of men during past ages. They have been unconscious that such a City exists ; there have been those who have semi-consciously fancied that such an Ideal exists ; and some have consciously tried to realise the Ideal, but so far all have failed, and the cause of failure has been ignorance of Divine Law. They have lived in the darkness and loved it ; they have seen refracted rays

of truth that gave only glimpses of the light ; they have gazed upon the reflected light of the sun of truth, as comparable with moonlight, but how few have walked in the sunshine of the Divine Law of Love and Grace. What I would suggest for consideration is that there are two known methods of study that have been followed by men ; the first may be embodied in the words, "Dust thou art and unto dust shalt thou return" ; the second, "Thou art from God and unto God shalt thou return."

*Enquirer.* What you mean is that the earthly races of Adam have from the beginning been in the habit of exalting self and what is from the dust of the earth ; they have ever tried to build upon the shifting sands of time and thus their buildings have perished ; whilst those who recognised God as First Cause, and All in all, have been so far successful that they have left permanent monuments of thought which tend to prove that they had discerned a law of development in creation, man and history. What I would suggest is that all thoughtful men have been guided by instinct, taught by intuition, instructed by the intellect, and led to see and understand that by the work of analysis they could, as earthly thinkers, reduce all their lines of thought into four divisions, the world of Particulars ; the world of Persons ; the world of Generals and the world of Universals. Those who fear and love God have tried to express their thoughts as derived from the First Cause ; as revealed by Processes ; as working out Divine Purposes ; and all this to lead to a consummation, and an End, that shall exalt and glorify the Name of God. The greater truth, and line of thought, that would harmonise these philosophies, which differ so widely, is to understand that they are not exclusive but rather the opposing points of view from which the thinkers try to follow out their law of evolution as earthly, or their law of development as heavenly.

*Student.* What you would infer, from what may be said to be conflicting forms of philosophical thought, is that both are required to complete the perfect circle within which the light of truth will shine. If the thinker begins with sensations, conceptions, relations, and ends in universal truth, he comes, he knows not how, in a true and real sense, back to light, truth and God ; and, if he begins with God, the Creator as First Cause, what follows in due order is the perception of Processes ; the realisation of Purposes,

and the End is certain. The great truth to grasp here is that the man has not finished his education. He may be a Christian, in the fullest sense, as a believer in Christ, but, to become a man in the image of God, it is necessary that he should return to the earthly school of training, because this may be conceived to be the predestined way by which a man will come to know himself ; and how he will build up within himself a City of God as holy and subject to Divine Law. The Divine gifts and graces of Faith, Hope, Patience and Love are heavenly, and they are greatly to be desired ; but for the completion of the circle of Light there are required Mercy and Illumination, Purity and Goodness ; Peace and Grace ; and above all self-sacrifice and self-denial.

*Enquirer.* It is deeply interesting to follow this four-fold method of study ; there is a harmony and unity in it that requires careful thought. What has been suggested thus far is that there are four ideals, or principles, which are objective and heavenly ; that the objective becomes subjective, and in this sense they coincide and form a unity. When conscious man awakens to the fact that he is endowed with intellectual power and a moral life, then he cannot rest satisfied in himself until he actually forms an order of creation within himself, and it is required that this cosmos of thought should agree with the objective world and the subjective Mind. Is this really the simple explanation of the prolonged studies of wise men in the past ? If it is so, then the true ideal in psychology is not that of the Mind as like a page of clean white paper ready to receive imprints from without ; it is rather that of three germinal seeds that co-exist, that germinate, that develop in succession ; they are correlated, they are in harmony, and in the soul and body of man they are a unity. This thought requires careful study in the light of the law of analogy ; there is likeness of development in all the realms of thought and what wise men have been instinctively and intuitively trying to find is this harmony and unity which exists in creation, which is instinctive in the darkness in every man and in all mankind.

*Student.* You have in these remarks struck the keynote of success and failure in the great world of philosophic thought. The explanation appears to be that wise men have failed because they have followed what is known as

the deductive method of study, which means that each individual thinker has tried to evolve out of his own Mind, as chaotic, a world of beauty, order and law. Thinkers and their philosophies of being, power and life, are very diverse, and they are so because they are egoistic, self-centred and do not follow the Divine order. Men do love wisdom, what will make them wise, true and good, but the fruit that grows on "the Tree of Good and Evil" cannot satisfy man; his real food is the fruit that grows on the "Tree of Life." This is a great parable of life; it is an awful truth to study, that the garden of life has in it a Tree that ever lives, but how can sinful men get past the angels and their flaming swords? The problem is not life only, it is death and life; it is the mystery of righteousness, truth, goodness, grace and sacrifice; and men know this is still the question of questions for mankind.

The position as related to philosophy is changing very fast; the method of deductive thought is not trusted, and what men have been following for some time is that of the inductive method of thought and of pure practical science. It is not difficult to see and understand to-day that this is the method that ought to have been followed from the beginning; but the children of the human family have been very impatient, wilful and disobedient, thus it is little wonder that their history is that of failure. It is in a measure true that philosophy and science are being reconciled with true spiritual religion; the age is becoming more and more enlightened by Divine Truth, Goodness and Grace; the dawn of the Day of Christ and of His Spirit will make all things new; and, in due time, men will be found walking in the Light of Truth and of Grace. Every new discovery of science in the physical world is of great value, and if psychology, ethics and religion linger by the way there is a great hope coming to men that the Day of Peace and of Christ is at hand.

*Enquirer.* The failure of the deductive method of thought is now fully recognised by thoughtful men; there is a great hope cherished that the inductive method will give better results; but it is well to remember that methods, deductive and inductive, are in their very nature processes of thought, trying to explain Divine Purposes and in this way to reach a satisfactory end. There is a wise judgment expressed in the Confession of Faith, and in the very first

question of the Westminster Catechism, that "Man's chief end is to glorify God and to enjoy Him forever." This is a true answer to the manifold questions that men have ever been trying to answer ; it means begin with God and what will glorify Him ; get your own Spirit and Mind in harmony with His Will and Mind, then the way is open to receive the light of truth, to realise obligations and to fulfil duties in the right way. Men do require the true polarisation of the Spirit that they may see truly ; and with this, the ray of light Divine from Heaven will enlighten the Mind and banish the darkness of ignorance and sin.

We have now seen how Experience fails to respond to the light of truth from Heaven ; why philosophy has in a great measure failed to satisfy thoughtful men. Will you now in as brief a form as possible indicate how Science is going to give satisfactory answers to the problems of life as they confront men at the present time ?

*Student.* The task you have given me to carry out is not only difficult, it is very complex, but what I will try to do is to sum up all our studies in the past and try to conceive them as Particulars ; as under the Law of Recurrence ; as summations of human thought ; and as being the germinal conceptions which are involved in, and lie at the root of, the new age into which it is assumed we are now entering. It is not out of place to begin with the first ray of Revelation, as found in the vision of the Creation series of days, because we have already formed opinions about these which do not coincide with literal days or with geologic periods of time. When we enter the Universe of the Bible at any point, we are not studying physical forms, psychical ideals, intellectual or moral relations ; rather we have in a most subtle manner passed into the fourth Heaven, or the world of four dimensions ; the very Mind-life of right ideals ; and, to put the matter bluntly, we are at work with scientific workers, having passed beyond matter and forms into the realm of physics, of the relations of forces and the conservation of energy.

Take the days of Creation in their order ; the first is God, as Cause and Creator. The second is separation, Heaven, the Christ, the Son of God. That is to say, God is the Objective Thought, the All in all ; the Christ is the Subjective Ideal and Word in God's Image ; thus all that is in God, the Father, is in Christ, the Son. Here all

Particulars are involved in a Person ; the Cause becomes Process, the second stage in philosophical theory. The third is the Holy Spirit, as proceeding from Father and Son ; the operative, Creative energy in the Universe as source of order, law, development in all worlds of thought, the Reality that is in all the Divine Purposes. The fourth is the Work of the Holy Spirit in sun, moon, earth and stars of glory. This is the Creation as Ideal ; it is the revealed Mind of God, Christ and the Holy Spirit ; it is an Ideal End as a Revelation of the Power, Life, Spirit of Wisdom and Love of God. With the fifth there is a break in the order of development ; the Absolute, in four forms, has been revealed as the Mind of God. The fifth continues the work of the Spirit in what soars into the heavens and swims in the depths of the seas ; it is the Intellect in man that knows, and knows true relations ; it is like unto an angel of light, a cherub, but, in a sense, it is not a creature in the image of God, it lacks that which constitutes personality ; it is a servant and it may serve God, or the devil. The sixth is the Moral-Life that knows and can conform to the Will, the Law of God ; and this represents man as ideally created in the image of God. The position here is deeply interesting ; the seventh is conceived as the Day of God, as resting from Creation, and the thoughts converge upon the man in the image of God and what his future is going to be. God has actually created a god bearing His Own image and likeness, and that god-man is constitutionally endowed with power, power to know, power to relate and correlate thoughts, words and deeds. He possesses free-will to obey or disobey his Creator and Father, and the problem for the future is what this man will see, think, and do as related to God and his fellow creatures. It has to be observed here that this man is represented as having reached the second day of development ; all the Particulars in God are germinally in the man ; all that is in Heaven and in the Christ is germinally in him ; but, it is his privilege and duty to enter the third stage, under the tuition of the Holy Spirit, and if he is a right, true and good scholar the purposes of God will become known to him and the end will be the finished work of the Holy Spirit in his Mind and Soul.

*Enquirer.* By this interpretation, or translation, of the days of Creation you have made two series of four, and



what is deeply interesting, you have shewn that the first series and the second agree in their order of development. In the first series God and His works are objective to the man ; in the second man is subjectively being formed into the image of God, as intellectual and moral. In the first series the Mind of God in Christ is being revealed ; in the second the man is created up to the second stage as like Christ. The stage of creation development in man appears to end here. This is the Divine Purpose in the moral man ; if he is a true, good scholar, he will create within himself a moral universe in all that is good and like God ; but if he sins and falls, disobeys God, then the result will be enmity to God, and all the fearful consequences that follow the transgression of Law. The thought to grasp here is, that there is in God, Christ and the Holy Spirit, as unrevealed, the world of Grace and Sacrifice, and these are reserved for man, so that he may find a way and an open door, when he repents and tries to find the way back to God.

*Student.* Your remarks about the limitation of the Divine Revelation require to be constantly kept in view. This conception explains much that is difficult to understand in the Law of Development. It may appear strange at first sight as being applicable to the Revelation in the Bible, but mature reflection shows that this is required for the simple reason that the Word of God is a progressive Revelation to man and to mankind, as they are able to receive the light of Truth and Grace from Heaven.

We will now join hands with the Spirit of Science and very briefly try to explain, and understand, what scientific workers have been doing for some time to bring the Light of Truth into the atmosphere of true knowledge. It is a great travail of soul to study, see, know and understand all the particulars of thought that are suggested by scientific workers, but there is also great pleasure in trying to follow them into the darkness and watching them as they reveal the light and the truth they discover in Creation. They are all supposed to follow the inductive method by careful analyses from relation to relation, and it is startling to find that the end of analysis, in every realm of thought, brings the worker and thinker back to a one Ideal, a one thought and name. There the Intellect fails ; the One-is indefinable in itself ; it is one, and therefore it is not comparable by the reason. These ultimates of thought are said to be

Principles of Being ; in themselves they cannot be reasoned upon, but they can be compared with each other ; with this result they are known to differ, and to be different in their manifestations and development.

These Principles of Being are eight in number. They are named Force or Energy, Life, Spirit, Mind-Life, Intellect, Moral-Life, Grace, and the Life of Self-Sacrifice. Force is known as the realm physical, of matter and energy ; united with Force there is physical Life in all its forms, at all stages of development, and these united realms are realized in the physical world. Spirit, the third in order in development, is known as the Power that sees, perceives and knows forms and ideas ; and this Power unites with the psychical Mind-Life, constituting what is known as the Memory. The interesting facts to notice in connection with these Principles of Being are that they are like, and can be compared, with the days of Creation one to four. The Creation-series ends in the Revelation of the Mind of God ; the Principles of Being in man reveal the Mind of man, as unconscious, and as semi-conscious, the Work of the Holy Spirit. The Power of Intellect in man is that cherubic power by which he not only knows ; he knows all that he knows ; and he specially studies and knows the true relations of his thoughts, words and actions. It is the Intellect that reigns in the realm of Divine order ; and, allied with the Intellect, the Moral-Life rules in the world of Moral Law. These three worlds can be conceived as man with power to receive and conceive all that is involved in man as the image of God. What follows is that by sin, disobedience to order and law, the power to become like God was lost ; man could not by the powers he possessed find the way of pardon, peace and reconciliation with God, his Creator and Father. This is where the Principle of Divine Grace intervenes, as the Power that saves, and with this God-like Gift there is revealed a new form of Life known as Sacrifice. These two realms of thought reveal the way of Salvation back to God, by Christ, the Beloved Son. It is this world of thought that requires special study in the Book known as the Holy Bible. The six Principles from Force to Moral-Life are usually thought upon as revealing the natural world as earthly. The Principles of Grace and Sacrifice are spiritual and supernatural ; they involve the great mystery of Redemption.

from the powers that are evil, that are the perversion of Divine Order and Law, that work for disease, disorder, sin, darkness and death. What Science would suggest about these Principles of Being is that they are the primal germs of the Constitution of the Universe as at present known to men by Experience, Philosophy, Science and Religion.

*Enquirer.* What you have suggested is that Science enters these worlds of thought with the special object in view of analysing, of placing in their true relations, all that is involved in, or developes out of, these eight realms and four worlds of thought. Here the revealed Powers, and Germs of Life, extend beyond the days of Creation; thus the question may be raised, Is it not probable that there are other Principles of Being not yet manifested and not known to men? Would the answer be that it is quite possible that such Principles of Being do exist, as for example, Glory and Eternal Life? These are not subject to human experience, yet philosophy may look for, and expect, such an end. Science would say, these to me are not related facts of rational knowledge, and it is my privilege and duty to work in the worlds of thought that are known to exist. Theology, in the name of Religion, may by faith try to find, and even see, this Glory-land and muse upon the Life Eternal, but there are limitations to the vision. Faith has not entered into possession; Hope has not been realised; Patience is required to pursue the journey; and it will only be when these three meet in the land of Love that transfiguration will take place and the pilgrim will see, know, and understand what is still beyond his present environment.

*Student.* For the present we will not enter further into this transcendent realm of thought; we have a great problem before us in following Science into the four worlds which we know by experience do exist. Take the Physical world to begin with as the first, and lowest in order of development, and the question we ask is this, Why do scientific thinkers find themselves, in a sense, compelled to study and divide the realm of Force? The first division is that of the child, and of experience; things, matter, energy are what they appear to be, and there the problem ends. The second division is that taken by the chemist; he analyses matter, and what he finds is that there are

more than 80 elemental forms which differ in many ways as to their colour, atomic weight and in other ways. These elements were thought to be permanent in their forms, but now there is a movement of thought in this direction, that they may be found to be transmutable. The third division is that of light, and the spectrum analysis of elements; and here the interest centres in the light, the prism, and the solar spectrum, with the most wonderful conception that if all the elements of matter could be dissolved and placed in order in one spectrum, the result would be a reproduction like unto the solar spectrum. The dissolved elements differ in their angles of refraction as they pass through the prism, their rates of motion and their colours upon the spectrum. What can be inferred from this analysis of light and of the elements of matter is, that a reversion of the order can take place by using a second prism and then there is a marvellous synthesis; the spectrum is changed into pure light. The fourth division is known as Physics; here the assumption is that matter has been dissolved into Force, or energy; this when analysed is known as heat, light, chemical changes as analytical and synthetical and into electric and magnetic modes of motion. The marvels in this world of thought are that there appears to be a kind of circle in which these forces move, known as the correlation of the physical forces, but they are all one, and they are summed up in the term the Conservation of Energy. All this is very wonderful, but, strange to say, Sir Oliver Lodge is daring enough to say that a ray of electrons, an electric current, can be analysed by using a magnet, and then the result is an electric ray, a magnetic ray, and a ray that cannot be deflected out of its path; it passes on through light, darkness, steel plates into the infinite darkness or the light ineffable.

The companion realm of thought, in the physical world, is that of physical life. Here also there is a fourfold division, and it would almost appear as if the Principle of Force came to an end and the Principle of Life is originated or born. The first division arises in what is named protoplasm; the earth becomes the mother of life, and in a way that Science cannot define life germinates and is enfolded in a nucleus. It was suggested that there was a natural evolution from Force to Life, but it has been demonstrated that life is derived from what is living and that

it does not arise from sterilized or dead matter. This is why it is said a gulf that cannot be bridged exists between matter and life, or what is living; and this is the reason why they are said to be different Principles of Being. The second division of life is said to be organic; that is to say the germ of life is watched as in the womb, in its stages of development, until the germ becomes an organic body, that of a new-born child with its many organs and their culmination in a perfect unified body with all its divine automatic functions. The third division of study adds to the germinal and the organic the great world of comparative anatomy, that is the work of comparing all living forms that arise out of the Life Principle; and here arises the great problem of Life in all its branches of grasses, trees, insects, fishes, fowls and all kinds of animals. This study is compared to that of looking upon a great Tree with its many branches, with this conception that they are all derived from one germinal seed with one root, one stem and many branches. The fourth division that occupies the students of Science is that of physiology, in other words, the organs and their functions; how they are related and correlated and how they co-operate automatically to maintain health and reproduction. It is well to remember that the world of Life is in a condition of unconsciousness; it is a creation revealing Power and Wisdom. What is more, the human body must be thought upon as having involved in its constitution all that will be developed in it until the man attains to the image of God, or becomes transfigured into a son of God.

*Enquirer.* All that you have said about the realms of Force and Life, the Physical World, is not only interesting but very instructive. These are subjects which ought to become the possession of all thoughtful people, not merely in the interests of health, but that they may be awakened to the intelligent study of the wonderful works of God in the physical creation. Whilst listening to your explanations my thoughts have turned back to the Revelation contained in the Creation series and what I have seen is not merely an analogy but a reproduction of that Revelation. What I mean is that I have identified the first day as the Almighty God with Force; and, the second day, as Life, Heaven and Christ, with the Principle and World of Life. The interesting fact in connection with this vision of truth

is that in a sense the days, one to four, reveal the Power of God in creation ; whilst the realm of Force in its fourfold order leads the scientific thinker back to God by that last ray of motion which appears to close the door against further enquiry. In like manner the realm of Life can be compared with creation days, five to eight, with this important difference that the mystery of Life with its Development is carried forward from the Germ to the Tree of Life, and the onlooker asks himself if it can be true that this Tree is the one seen by John in the garden of the Holy City ?

*Student.* Your vision, its analogies and your interpretation of its meaning are what might be expected in this study. It is strange but true that this spiritual union of God and Christ, the Principles of Being, and of man and wife, are in their nature fundamental ; it is marriage as an ideal in life, and divorce means sin and death. Let us now advance to the consideration of the next two Principles of Being, Spirit and Mind-Life, and try to conceive in what way Science can enter in and discover the contents of the Psychical world. Spirit is conceived to be central in man, it is known as the will ; it is the ego that is self ; it is the Power that knows, and yet it is also true that it does not know what it is in itself. Here it is well to remember the Law of Recurrence ; this is a new beginning in a new world of thought, thus it must be borne in mind that whilst it is true that the physical world is left behind there is carried forward into this new world all the Forms of thought involved in the physical world. What this amounts to is that semi-consciously the forms and the order in the physical world, as objective, are transformed into ideas and ideals in the psychical world, as subjective. The Spirit of man is the third Principle in his being, as it is the ideal third day in the Creation series. What the imagination tends to show is that the spirit of man is a ray derived from the Divine Spirit ; it is like that final ray in the physical world, but there is this difference, the ray of spirit enters the physical body in which darkness and unconsciousness reign supreme ; there is power of sensation, and semi-consciousness, and the Spirit may seem to say to itself, Why did I come here ? How can I in the midst of this darkness gain knowledge ? The Spirit is the Power that knows, this is the first undoubted fact in the realm of spirit. The second thought is I am involved in a body that may

be a grave, or a palace. What does this mean? I have been called up by a kind of telegraphic wire of sensation, I can respond to the call, and now I perceive that I have been provided with several organs, the special senses, by which I can be brought into touch with the external world. I will study these doorways and windows, separate them from one another; they are the means by which I can gain information. These elementary senses may be eight, or in a way I do not understand they may become eighty; because they are so complex, and so complicated, that unless I get the help of a scientific chemist and anatomist, I may cheat myself by thinking that there is only one line of eight elementary senses when in reality there may be ten of these lines or even more. My second thought is wonderful, but my third thought is most astonishing; a ray of light has entered the darkness; with the prism of my body, spirit and soul I see a spectrum; and lo! I am in fairyland. All around me is bright and beautiful; I am on the earth no longer; I have found heaven within my body, and the mystery of light and truth is so glorious that I can do nothing but praise and bless the One who has given me such a home. My fourth thought transcends my powers to describe it; here I am in a human body with a mysterious brain; by the correlation of the physical forces I am telepathic, telephonic, telegraphic, and even wireless in my outgoings and incomings, surely I am a god indeed; and yet how meek, humble, and thoughtful I ought to be, for I must not dare to claim for myself the truth, goodness and glory of this revelation. It is as the central regnant power in this constitution of man that I have been speaking; it is as a vision and a pre-vision that I have been thinking about my realm of Spirit, so I will now return home and tell you something about my helpmeet, my wife, the joy and delight of my home.

The name she is known by is the Mind, the Memory, or, when we speak to one another in playful mood then I tell her she is Mine, my dearest possession. She is my Life as well as my wife, and thus you can understand our mutual love. I have told you a little about myself; allow me to give you four thoughts about her germinal life, her organic development; how she finds affinities in all things and persons endowed with life. The first thought is that she is a mystery to me; she had an earthly mother in whose

womb she was conceived ; when born she was endowed with many gifts and graces ; there was involved in her body and soul the germs of all that would become manifest in her life. In fact she is a wonder of wonders, and, though it may seem strange to say so, she is the true Eve, the mother of all the living. The second thought is that although thus richly endowed by Heaven, she is an organised person, flesh of my flesh, bone of my bone, one with me in spirit ; but, do not forget, she is mine, and I hand over to her safe keeping all the treasures of knowledge I gain. In fact while I am busy perceiving, she is equally busy conceiving, with this result that she makes what is a perfect ideal home where we dwell in peace and love. The third thought is this : into our home there come, out of her womb, such beautiful, truthful, good little babies, that we forget ourselves in our love for them. We have so many of them that we have to get a nurse to look after them, and she is one of ourselves, though we think and say that she comes from fairyland, and has been christened Imagination. But I must not detain you by rehearsing all that she is for us and our children ; she knows all about heaven and the angels, fairyland and the fairies, and how we would get on without her passes all my knowledge ; she is a treasure in the home, bringing hope, joy and sunshine into our family circle. What can I add to all this as a fourth thought ? Only this, ideally our home is Heaven ; husband, wife, nurse and children are all so happy, and they are so because the first law of Heaven, order, is obeyed, and we all love and serve our heavenly Father.

*Enquirer.* Whatever do you mean ? You began your remarks about the Spirit and the Mind, as the *Psychical World*. You called upon the spirit of Science to accompany you in what you were going to think and say ; but here we are in fairyland and you reciting a poem about an adorable wife, a delightful home, beautiful children, and a nurse who is almost if not altogether immaculate. How can you think that this is Science, or common sense ? Please explain why you have taken this method of explanation of a subject that is even to-day still overshadowed by the darkness of ignorance ?

*Student.* I am amused by your remonstrance ; it strikes me that you require to go to the school of my nurse,



so that she might instruct you how to use your imagination when meditating upon Science as related to the world psychical. Do you not understand that the Mind-world, at a certain stage of development, is truly the world of ideals and idealism? If this is so, then even sober Science may be permitted ideally to enter this home that I have been describing. Try to grip this thought, that Science is really teaching us how we may return and enjoy ourselves in the world of ideals; but it has been doing so in such a professional manner that we could not get past the professor to the ideals he was trying to teach. Try to think of Science in this way: God's footsteps on the sands of time are seen by thoughtful men; they at once begin to reason about these footprints and mystify themselves; they forget that God's thoughts and words to men are His ideals as expressed rightly, truly and in love, that men may respond to, and correspond with, His ideals. Science, therefore, in trying to discover the thoughts, ideals and words of God, is really trying to get back to the Mind of God as Ideal. It is purging the mind and soul from what is sinful and evil; it is trying to find the meek spirit and the right mind; it is hungering and thirsting after righteousness so that the Mind may find the scientific harmony that is in agreement with the Mind of God. It is worth while to keep this thought in view that Science, in all its thoughts and labours, really means the great discovery that the Mind of God as reflected in man is the image of God. This is the completion of the fourth day of creation, and it is also the work of the Spirit of God in the constitution of the Mind of man. Science names this study that of Psychology; it may be that Science will require to extend its range of vision, because it is becoming the marvellous study of the Mind of God, of Christ, of His Spirit as well as the Mind of man.

Are we now prepared to extend this enquiry in a new direction, as Science may guide us, into the fifth and sixth Principles of Being? The four we have studied are a great Revelation of the Power and Wisdom of God. What follows in the next four transfers the thoughts to man and his life as suggested in the second series of creation days. The realms are those of the Intellect as Power to relate knowledge; and the Moral-Life, or world, that is in subjection to God as Moral Law. Here the Spirit and

Mind by these powers attain to conscious personality ; it is as if a cherub and seraph, as angel friends and guides, were given to the man ; the one for light and illumination, the other for purification and for obedience to, and conformity with, law. The Intellect as a power to relate and correlate knowledge is well known as the power that compares and reasons. Thus the first thought about it is that it is a matter of Experience which only perverted intellects would doubt or question. The second thought is that the individual Intellect can by reflection and comparison deal with all special sense-sensations as elementary ideals, and now the elements and relations are not only 8 or 80, they may extend to 800 or 8,000. The third thought is very wonderful ; the light of truth comes like a flash of lightning into Mind and Soul, and, instead of a spectrum of organised truth which you would expect, there is seen a medley of colours, a chaos, a temple in ruins, a realm of confusion. The cherub entrusted with the place is not to be found ; but in his place, magically transformed, there is an imp in the darkness, the personification of evil. The fourth thought takes this form : where is the ideal home, the family and the kindly thoughtful nurse ? All are gone, the place is a desert ; where Love dwelt there is strife and hatred ; and where order and law reigned there is disorder and lawlessness.

Turn the thoughts for a moment to the Moral-Life, the companion and consort of the Intellect. Here again we return to the forms of physical life and to the ideals in the psychical world. The first thought is that the Moral-Life is known to begin as a germ, but all that is involved in the germ, who can tell ? There was a recurrence and involution of the physical into the psychical world ; another recurrence takes place and now the physical and psychical are involved in the Moral world. The second thought is that the Moral-Life has become organic ; it is not only living, it is born ; if only a child yet, it is subject to organic functions. It is not consciously subject to law, yet intellectual order and law exist ; they are instinctive and intuitive, thus the child, by the very constitution of its nature, responds to love, kinship, the rules of the home life, to what is right, true and good. The third thought continues the elementary work of growth. The anatomical structures and their functions extend beyond

the child and family to the tribe, the nation and to all mankind. The Intellect is very busy gathering materials for growth from the Mind, and its ideas from the external world and all that is real; thus the moral development becomes very extensive, order exists and law reigns in a man and in all men. The conception here is that Moral creatures are all subject to the same Divine Laws, and these can be summed up in Love which fulfils all moral laws. Love is made manifest in kinship and kindness; in meekness and teachableness; in all that is right and in righteousness; in truth and in the love of truth; in goodness and in the moral life that is perfect goodness as the very image of God in all that is good. Here we must pause for a moment to consider if mankind knows what the physiology of this life really means? Science would at once reply: Why, it can only mean that the organs are known, their functions have been studied, and it is the privilege and the duty of every man so to live that he will enjoy perfect moral health in harmony with the constitution of his moral nature.

*Enquirer.* Your explanation of the Intellectual and Moral nature of man is far too simple. Even a child could understand what you have been saying, and then he would ask you, why do men, families, nations and the whole world live as they are doing; hating one another, calling each other hateful names, ever selfish and self-seeking, unrighteous in their deeds, ever cherishing political lying and trying to get the better of each other, actually becoming demons and killing each other in horrible wars? Have they not heard of the goodness of God toward all His children of all races; and do they not know that the Son of God, the Prince of Peace, the Saviour of the race of mankind, came from Heaven and actually died for them so that they might become good and kind to each other? Is it not very strange that wise men, sages, stoics, moralists, ethicists, and others throughout the ages, have failed to see that in truth they have been following their instincts and intuitions in trying to discover ideals? Their perverted intellectual perceptions and moral conceptions, being Adamic and earthly, how could they hope to rebuild the Temple of God in the earth? How could they without the germ of Grace and Love, cause the Tree of Life to grow, blossom and bear fruit in such a world?

*Student.* Children do sometimes ask deeply interesting questions, and even thoughtful old men are not able to give them answers that satisfy the children or themselves. We are now to consider very grave and far-reaching problems about the realms of Grace and Sacrifice, and you will agree with me it is a very great privilege to do all that we can in the meek and lowly spirit, waiting for the guidance of the Spirit of Truth that we may be guided aright into the way of truth.

Here we may define Grace as the Divine Power given to save the lost, and restore the sinful; it is a free gift from God by the Lord Jesus Christ; in fact, it is Heaven and Christ in an altogether new realm of Revelation from God, the Fountain Head of all Principles of Being as supernatural and spiritual. Joined with Grace there is the Principle of Sacrifice, as a new realm of Life, where the Giver gives, not Grace only with forgiveness of sin, but Himself in His Life of self-denial and self-sacrifice as the means by which peace with God is realised in the Man Jesus Christ, and in all those who receive His Spiritual Life and become one in Him by Regeneration and Incarnation. Here again the problems of Power and Life require careful study; only it requires to be noticed that this is the fourth world of Revelation; it is a summation of all the others; it is the world of four dimensions; it is where Love reigns in Heaven, and in the City of God. The first thought about Grace is that it is the greatest Fact in the Universe. It is the Revelation of God as Divine Love, and if there are any men or women who are unable to realise this truth and confess it, then it can only be said of them that they have no sense of love or gratitude; they are self-centred and self-deceived. The second thought is that the individual man is so constituted by the Principles of his being and becoming that, by Divine Grace he is meant to attain not only to the image of God as a moral man, but can become a child of God in the likeness of the Lord Jesus Christ. The third thought is that this Grace is the Divine Purpose for the salvation of the whole world of mankind, by banishing the darkness of sin and death, so that all men may glorify God their Lord and Saviour. The fourth thought extends to the whole universe; it is the Light of Truth radiant; it is what scientific workers are so intent upon in the physical world at the present

time ; here it is in what way Power is to be utilised in all its forms, ideals and relations for the supremacy of the realm of Grace and Love, and thus become known as the Conservation of all modes of Power.

The great problem of Life as Sacrifice and as a Principle of Being it must be confessed is a very complex one. At the first glance it seems that Sacrifice, as a Principle of Being, ought not to be attributed to God the Omnipotent, the All-wise Creator. He is the Ideal and Perfect One. How, then, can He be said to suffer, or be sacrificed, as if sin in any form could be imputed to Him ? Theologians have given much study to this problem ; it is a question whether they have escaped out of the thralldom of the ~~A~~lamic Moral world ; they do not clearly and definitely distinguish between what is Moral or ethical as compared with what is involved in the world of Grace. As worlds of thought they differ ideally. The Moral world in its constitution is that of righteousness, truth, goodness, justice. The Sacrifice world finds itself in the world of sin and death ; it lives for Mercy, for purity, for giving pardon, and for Self-Sacrifice even to physical death for enemies. The first thought is that Sacrifice is a well-known fact in the race of mankind. In the harmony and unity of Creation all facts are traced back to Principles of Being ; and Faith and Reason agree that the result is the One, the First Cause. This truth is fully recognised in the Bible at all stages of development ; and it is summed up in this thought that in all our afflictions God is afflicted ; and also in the conception that " God is Love ; " that God loves sinners ; and that He gave His Beloved Son to be the Saviour of mankind by the Cross of suffering and shame. The second thought is that Love as Grace and Sacrifice did not remain as a nucleus or a germinal thought ; it is operative in the sinful family of Adam ; it is organic in all families and experienced by every thoughtful man and woman. The third thought is that it is meant to extend to all families, tribes and nations. The great thought to study at the present time is that salvation for this world is not to be found in civilisation, wealth or mighty armies, but only by Divine Grace and Sacrifice. The fourth thought to be studied and practised, in all conditions of Life throughout the whole world, is the physiology of Sacrifice, the functions of the Christ-like Life. This is the true *Vis*

*Medicatrix* that will abolish disease, disorder, sin and death.

*Enquirer.* Your exposition of the eight Principles of Being requires thoughtful study. The conception that Power and Life are fundamental in all worlds of thought is deeply interesting; and it seems to me that in dividing the Principles of Being into two series, there is harmony with the two divisions as conceived in the Revelation of Creation. The problem as related to the Bible as a whole, it seems to me, is a very large subject, thus I am anxious to know in what way you will be able to condense this subject into one synthetic spiritual vision?

*Student.* What we have to keep in view is that in the light of past studies which may be looked upon as analytical, in the Spirit of Science, we have formed opinions on Heaven, the City of God and the Law of Development. If these are right, true, good and in harmony with Divine Grace, then it is not out of place for us to try to suggest a synthesis, by standing with Abraham on the sacred Mount of Sacrifice with Isaac; with Moses on Mount Pisgah; with Solomon on the Mount of Jerusalem, and with our Lord Jesus Christ on the Mounts of Transfiguration and Ascension. We have also to remember that the fourfold and eightfold concepts of the Creation series are shedding light upon our pathway; and that the Principles of Being have been found useful as throwing light upon the work of Creation. The thought may be expressed in this form; the Creation series reveal the Power of God; the Principles of Being become the living organic body of man in Nature and in Grace, as the involution of God in man's body in the image of God.

What we can now consider is the Revelation contained in the Book of Genesis noting that we here pass from the problem of Creation, as related to man, and enter upon the study of the new Creation in the Lord Jesus Christ. The Generations of the Heavens and the Earth do not merely reveal to mankind the story of the Fall and the Promises given to Adam and Eve. When studied they are the germs of History; they are prophetic in the Spirit; and the germinal thoughts of all that is involved in mankind are to be found in them. The Divine Revelation by the Spirit of God is that of *Regeneration*; here the Lord Jesus Christ as a living Power enters into mankind. In the Generations of Adam the great thought is that of *Incar-*

nation ; the Christ is made manifest in Abel as the Sacrifice to take away sin from the beginning ; and in Enôh, the seventh from Adam, there is the typical Incarnation in man and the Ascension into His Glory of the Lord Jesus Christ. In the Generations of Noah, the Revelation is that of *Salvation* ; this is the great truth embodied in the story of the Flood. In the Generations of the Sons of Noah ; the saved race enter into their *Possession*, and the world is divided among them as their inheritance. In the Generations of Shem the fifth in order, there is a change from the ideals of Power in God to Life in mankind. In this race men are awakened to think upon God, Salvation by the Spirit, and the great Possession they have inherited. As if they were blind, they desire *Illumination* ; they think of the Name of God and all that is involved in it, and to this race it is revealed that God is the Merciful and Gracious One. The Generations of Terah, the sixth, the Moral, are very complex ; they speak of a great desire for moral *Purification*. Under the reign of moral law Haran the firstborn, the intellectual, dies in Babylonia ; Terah and Nahor migrate to Syria, found the city of Haran and die there. Abraham by Divine Grace continues his journey by Faith, trusting in the Promises of God, into the Land of Promise, ever looking for " a better country " and a City of God. It is under forms, ideals and gracious promises that Abraham becomes the Father of all the faithful ; and this series of Generations ends in the Beloved Son Isaac, the Type of the Lord Jesus Christ. All these Generations are Revelations, prophetic forms, ideas and ideals, and what is very remarkable they are the germ seeds of history, following the Law of Development, through the ages.

The Generations do not end with Terah, Abraham and Isaac, there is a new departure. The Revelations of Divine Power end with Grace and Sacrifice, a consummation and an end of the first Regeneration series. Then there begins another series, what may be thought upon as the Generations that live historically, and are fulfilled in the New Creation as found in the Bible. In the Generations of Heaven and Earth the important thought is Regeneration of the race of mankind. In the Generations of Ishmael the ideal is similar, the problem being that of the *Regeneration* of this man family and nation from the Power of this world and the Life in the Desert-places where the redeemed live in

a state of continual conflict. In the Generations of Isaac the problem is that of the Saviour, the Land of Promise, a form of *Incarnation*, but all this under visible forms, as they can be studied in the Commonwealth and Kingdom of Israel. The Generations of Esau are comparable with that division of the Bible known as the Books of Wisdom. Here men are found deeply in earnest to attain *Salvation* by their intellectual attainments, with this result, that the true life for those who are saved is to "fear God and keep His Commandments; for this is the whole duty of man." In the Generations of Jacob the thoughts are thrown forward to the Restoration and the Kingdom of Judah, where Joseph becomes the ideal as the Beloved Son, the Rejected by His brethren, the Servant, and at last the Ruler of Egypt. Change the order of thought, at the fifth stage of development, and here the thoughts turn to Reuben and the rejection of the firstborn, the Jewish nation; the Simeon Gentiles the Christian Church that can see and hear but fail to understand; the rise of the new race of the children of Levi, the imitators and the successors of the Jewish priesthood; these being followed by those who are the children of Judah, those who praise God and look for the coming of Christ's Kingdom on the earth. There is a vision of the future, in the return to the promised land; the scene is near Bethlehem; the beloved Rachel suffers the pangs of labour, the child is born; the mother dies and the name he receives is Benjamin, the Son of the Right Hand.

This is a hasty glance at the Generations in Genesis. What every student will find is that there are more than analogies in all these germinal conceptions. They are living ideas and ideals; they become the realities of history, and, what is of supreme importance, they are all spiritual facts which require careful study as fundamental principles and conceptions in the Kingdom of Heaven.

*Enquirer.* In your explanation of the Creation series of days and Principles of Being I was able to follow your order of thought, but as related to the Generations in Genesis, in two series, I do not think I am able to grasp all that you have evolved out of them. What I infer is that these generations are to be studied as germs endowed with Power and Life; they exist in the world as unconscious; they are conceived in the womb of time; for the thinking



child they are particular forms of thought, and by the child they are to be conceived as literal facts and interpreted in this sense. Now I wish to ask, are you entitled to read into the generations all that you have done? Is it reasonable to suppose that Regeneration and all the other works of the Holy Spirit are involved in what is germinal, and as yet is as an unborn infant in the womb of time? "Known unto God are all His works from the beginning to the end of time;" but, how can it be expected that the children of God in time are to become so taught of the Spirit that there will be revealed to them the contents of the ideals in the germs and what they truly mean? I am not objecting to what you have said; rather, I am saying what has Experience, Philosophy, Science and Religion to say to all this? Are you not throwing upon Science conceptions she cannot prove or ratify; and are you not interpreting the Scriptures in a manner never accepted by theologians?

*Student.* I sympathise with you very heartily in your difficulties, for the simple reason that this subject is very complex and difficult. It is a realm of thought beyond the world of experience; philosophy is inclined to ignore it; and if Science should attempt to face the problem, in the natural world, it is plain that the relations cannot be proved by the inductive method of thought. You have to remember, however, that all these powers possessed by man have, with Religion, been given careful consideration, with this result, harmony and unity; and, in the spirit of peace and kindness, they wish to try to formulate a synthesis of the whole order of thought. Consider all this as a hypothesis, or a theory to explain the facts. Have Faith in God, Hope in Christ, wait in Patience for the guidance of the Holy Spirit, and let us hope and trust that our difficulties will disappear in the Light of Divine Truth. Think upon the position in this way: we have not emerged altogether out of the darkness of Egypt, thus what we need is another Exodus and a deliverance from the thralldom of the senses and the conceptions of wise men.

Here we have to make a new beginning like that from the physical to the psychical world; we have followed one law of development to the end; we have to consider what Recurrence means and what must be carried forward into the new world of thought. I will express the thought in this way: we have dealt unkindly with our Brother

and sold Him into bondage in Egypt ; we are being punished by a famine of truth and love ; we have to go to Egypt to get the Bread of Life that we may live, and the treasures we must not leave behind us are the Faith of Abraham ; the Hope in Isaac ; the Promises as to Land and nation in Jacob. Here we are in Egypt, and mystery of mysteries, we find our Brother Joseph, the Lord in Power over Egypt and our Benefactor. " Love Divine all love excelling," who would think that God's Love could take this form, involve it into a psychical womb of life in Egypt and make all these things work for good ? Here a long pause is required ; this is a most extraordinary event in time ; it is a conception in the womb, a gestation and development of centuries, it is a psychical bondage, and the problem is this, How is this child going to be born, return to its promised inheritance in Palestine and become a nation, a commonwealth and a kingdom ? In the psychical world, which is semi-conscious, ideals, types, and persons, are known. God in His Grace, Wisdom, Power and Love is revealed as in a new creation, and the days, or ideals, are Abraham and Faith ; Isaac and Hope ; Jacob and Patience ; Joseph and Love. The living types and ideals to be studied are Moses the Deliverer, Teacher, Lawgiver and Guide ; the child is Ishmael the son of Hagar the Egyptian and of Abraham, and his dwelling place is the Desert. The child develops under the teaching and care of Moses, and when the schoolmaster departs then Joshua, or Jesus, the Pure of heart, brings the youth into his inheritance and overthrows his enemies. This is Isaac, the son of Sarah and of Abraham, the freeborn, the Hope of Israel. Manhood is the state or condition of learning how to become good subjects in a commonwealth under rulers and judges. Samuel the called of God, the consecrated and given back to God, is the typical ruler in the nation as God's prophet, priest, ruler and judge, but the Mind of man is so perverted that it prefers a Saul, an earthly king, to the One called by God and consecrated to His service. The psychical development extends to David and the Kingdom, to victory over enemies, to the days of Peace and Righteousness and the worship of God in His Temple. This is a very brief glance at the revealed psychical world as found in Israel, in a man and in mankind. The vision of truth can be compared with the days in the Creation series ; in these

the development is unconscious as revealing the Power of God and the possible Life of man. In the psychical series the development is semi-conscious, and the Worker is the Holy Spirit, as Cause, as involved in all Processes ; as the Worker out of all Purposes, and in this way making a great Revelation of the Mind of God and of man.

*Enquirer.* Psychology as a science is a most important study. I am deeply interested in your conception of all that is involved in Israel, as germs and germinal, also what is conceived as the birth of a son and all the stages of development until the end is a King and Kingdom ; a City of God, peaceful and righteous ; and a Temple where God is worshipped. The end is a beautiful ideal, a typical realisation of a great truth ; it seems to say, this is really like what every man ought to become psychically as representing the child-like Mind. But I am reminded that the pageant has passed by, Solomon is dead, the day of peace and righteousness is gone, Rehoboam reigns, there is jealousy, strife and war. God is forgotten, His temple is desecrated by all kinds of idols ; the children of God, those who have received from Him so many mercies and blessings, have forfeited His Love, Grace and Kindness, and the end of this way is Babylon and captivity. It may be degradation and desolation to Israel, but it may also mean blessing and mercy to the heathen nations that know not, or have forgotten, their Creator, God and Father.

*Student.* We will now follow Judah and Israel in their sorrow, trouble and misery into this desolation and subjection into which they have fallen. We will ask those so sad of heart to take courage, to continue their Faith in God, to hope and pray that a day of Restoration will come, to wait patiently for the sunrise ; to take their harps down from the willow branches, and try to remember the sweet songs of Zion and all that God had been to them, and done for them, in the past. In other words, we will enter upon the consideration of the third division of the great Revelation of Divine Truth and Grace, the Intellectual and Moral world of Mankind, and try to discover its Processes, Purposes and End. Here again we have to remember the Law of Recurrence ; the living germs, generations, ideals and types found in the past, and after that we will be able to follow the Laws of Development and of Analogy in this great world of thought. Into the psychical world it was

sufficient to bring in four names in two series ; here we have to bring in the Books of Chronicles with their records from Adam to Cyrus, King of Persia, with the story of the Fall of Babylon. This is a new age in history. The vision here is very extensive ; yet it may be summed up in four independent psychical Minds, that of Persia, of Israel, of Greece and of Rome. Persia represents the Mind of mankind as related to the past ; and it is here that the ancient world, as the heart, and the womb of mankind, finds its consummation. The Mind of Israel is like a Revelation, a consummation, of the Mind of God, and of His Holy Spirit, from Abraham to the Captivity. The Mind of Greece has become very active in the world in the search after wisdom as Intellectual Power. The Mind of Rome is alive, strong and ambitious to reign over the world as the Adamic heir to the world and all its glories. The Mind of Persia has been exercised upon the great problems of Good and Evil, with the hope that Messiah will come soon, destroy the powers of evil and bring to the world a reign of perfect Goodness and Love. The Mind of Israel is musing upon the Restoration of the Davidic Kingdom and the glory that will radiate from it when the whole earth becomes subject to the promised King, the Son of David. The Mind of Greece is devoted to earthly wisdom, and its aspirations are the conceptions of Pythagoras, Socrates, Plato and Aristotle. The Mind of Rome culminates in an Augustus, Nero, or Constantine. The problem, therefore, is very complex. What will the result be ? How will it be solved ? Who will come as a Man to teach, save, rule over, and bring blessing to mankind ?

It may be suggested here that Divine Wisdom responds to these aspirations in the Minds of nations ; not as they expect, but in a way they would never imagine ; and here it will be sufficient to compare the ideals of men and nations with the Divine Processes and Purposes as they are found in the Word of God. What Persia longed to see, know, and understand was How the awful conflict between good and evil was to end. The answer to Persia, to men, and to all the nations of the earth is this : study the Books of Wisdom ; be guided by the Divine Spirit and you will find in the Chronicles a Revelation of Regeneration ; in Ezra an Incarnation of a Divine Helper ; in Nehemiah a Saviour and Salvation ; in Esther a Universal Providence that is a

world-wide Possession for mankind ; in Job, a man of sorrows, yet faithful, wise, and greatly blessed with the spirit of faith, mercy, pity, kindness, Illumination and compassion. In the Psalms, men can study the way of Purification by the desires and aspirations after a right, true, good and gracious life ; they can read the Proverbs and there find how good it is to join the company of the wise who graciously give to their friends the treasures of Grace and Wisdom they have found ; and, do not forget to listen to the aged Preacher as he remembers the many experiences of a very busy life, summing all up in two thoughts, that the earthly is all as vanity and vexation of the spirit, but the heavenly life is that of the fear and love of God, of self-denial and self-sacrifice. Let all these wise and divine ideals enter the soul, and possess a man, mankind, or nations, and it will be very strange if the result is not a song in praise of Divine Grace and Love.

The first series of the Prophets of Israel may be studied in a similar order of development ; they will be found to respond to the same order of the Spirit of Truth ; but here it is the Mind of Israel that is seeking after the knowledge of the Divine Processes of the development of the Kingdom of Israel and of Heaven, and all this is prophetically made known to Israel and to mankind. In Isaiah, Salvation and Regeneration ; in Jeremiah, the appointed one, the exalted, the one foreknown in the womb of time, the Divine Incarnation ; in Ezekiel, the Power and the Spirit of God for Salvation ; and in Daniel, in Righteousness, God as Judge in mankind. Here the tide of thought changes from Power to Life, and the word of Hosea is that of a Saviour, Mercy and Illumination ; in Joel, the truth is known that the Lord is God, that the Saviour is the Bread of Life, that the pure of heart will see God when the work of Purification is fulfilled and the sin of the world is taken away. Amos speaks of the Lord of Grace as a burden bearer, a peacemaker, a restorer, the giver of plenteous blessing ; and Obadiah brings the series to an end by pointing to the Servant of the Lord, the Consecrated One, who destroys earthly ideals and idols, and gives to the redeemed Salvation in the Kingdom of Heaven.

The series of Prophets from Jonah to Malachi, the third in order, may be conceived as revealing the great truth that Israel did not receive the Message of Grace and

Truth for its own glorification, as the chosen people of God. Israel is in the Divine Processes for a Purpose, and, as taught in Jonah, the purpose is that the Dove, the Spirit, is for all mankind and particularly for Nineveh. The sad story is that the messenger failed in spirit to fulfil his mission ; but the purpose of God did not fail, the message of Grace and forgiveness was brought to Nineveh, the people repented, became poor in spirit, and entered the Kingdom of Heaven. Micah, the one like the Lord, is the Incarnation of Truth and Grace, and it is in, and through, Him that men find hope and comfort. Nahum speaks of consolation and of Salvation through the indwelling work of the Holy Spirit. Habakkuk, as a wrestler in the great conflict between good and evil, looks for justice and for righteousness in the earth ; for the coming of a Righteous King ; and for a Possession that will satisfy those who are saved. Here again at the fifth stage of development there is a change, and the mission of Zephaniah is to tell men that because they are idolaters and evil doers, because they are ignorant, do not see, hear, or understand, the true and real way of life, therefore it is their privilege to ask for Illumination, to find mercy, to become merciful, and thus enjoy the blessings of Heaven. The message of Haggai is to tell men that they are starving and destroying themselves, because they will not seek after Purification, and will not enter in and enjoy the feast that God has provided for them in the Kingdom of Heaven. The burden of the message of Zechariah is that men will not remember all that God has done for them in His Goodness, Grace and Love. They will not love God, love one another, become peacemakers, and thus fit themselves to become freemen in the City of God where all are the children of God, by the Faith and Love that is given to them in the Prince of Peace, the Lord of Grace and Glory. The message of Malachi, as an angel of the Lord, is that men are to be on the outlook for the coming of the promised Saviour, Lord and King ; He will come, it may be suddenly, and when He comes He will fulfil all the promises of God to His people as related to the past, the present and the future.

Here it is well to pause for a moment before facing the Gospel stories of the coming of the Lord Jesus Christ as the Saviour of the world, the Son of God, the Ruler above all kings and earthly rulers, the Eternal Word, Light, Life

and Divine Love in Grace. The conception is that He is the Beginning and End of all that is in Creation ; the First and the Last as related to the realm of Grace and the Kingdom of Heaven, and yet on the great highway of life He is a Man among men, the Saviour and the Brother of all men. He is the Consummation of all the past in history ; all the Patriarchs, Sages, Prophets and Seers have, in a measure, reflected His Power, Life, Wisdom, Grace and Glory ; unconsciously, semi-consciously and consciously, they have been guided by His Holy Spirit in their thoughts, aspirations, words, and writings. Experience confirms this truth ; Philosophy confesses that the evidence bearing upon this subject is worthy of credence and careful study ; Science is now convinced that no other solution of the great problem of history is possible ; and the Soul of Religion says it must be true, for love responds to Love and He is Grace as Divine Love. The Man, the Lord Jesus Christ, is the Son of God, as involving and reflecting the perfect image of God as Man and as the Incarnation of God in a moral world. To apprehend what this means it is necessary to think upon the first man Adam, as representing the Moral world in the image of God with all the powers he possessed as the means of attaining to manhood in God's image. He failed to develop to manhood by disobedience to the Will of God, and thus he forfeited, and lost the power to conform to Divine Law as a moral man. The problem that Science faces is that of the development of man as Moral during the ages of history from Adam to the Lord Jesus Christ, and the answer is that the way of Restoration is not by moral law, and the works of man, but by the Way of Grace and Sacrifice. Thus the new Creation in Christ, and the Incarnation, really begins in the Generations of Heaven and Earth and in the family of Adam. Grace Reigns from the beginning of history ; there are definite stages of development which have been studied in scientific order, and thus it is seen that the Gospels find their place in the fourth stage of the Intellectual and Moral world. This conception is very important. What it manifests to the truth seeker is that Christ is the revealed Truth of God ; and that as a Moral Man He is the Righteous One, the Good, the Just, Perfect Man. But the question may be asked is not this limiting the Christ, as Man, to the Moral world, to the perfect Ideal man ? It is so, in this

sense, that it proves His perfect Moral manhood, as the Brother of all men. At the same time it can be seen that in Him, as the Son of God, there are the living Principles of Grace and Sacrifice, that new world now fully developed in Himself. But until His Life, Death, Resurrection, and Ascension, this is only revealed in germinal forms, in psychical ideals and in intellectual gropings after the truth as it is in Himself. The distinction between the Moral world and the Grace world must be kept in view at all stages of development; it is by doing so that the great difference between the Adam man of Creation and the Christ Man by Regeneration is known and understood.

Another important line of thought comes in at this stage of development that requires to be studied by the Law of Analogy. All the germinal forms of thought as found in Genesis are preparatory to the coming and the development of the Nation; the Commonwealth and the Kingdom of Israel as psychical and ideal; whilst the third division (from Chronicles to Malachi and John the Baptist) reveals intellectual and moral conceptions and relations, as preparatory for the coming of the Kingdom that is spiritual over which the Son of David and of God reigns. The analogy that can be traced is that the Germinals in Genesis culminate in Abraham and Isaac; and the Kingdom of Israel in David, Solomon and the reign of Peace. The intellectual and moral division terminates in the Lord Jesus Christ as Man and Saviour; the Kingdom of Grace and Sacrifice is that of David's Son and Lord, gaining world-wide victories; and thoughtful wise men are now anxiously looking for, and expecting, the Kingdom of Peace to come to the whole world.

It is not necessary here to enter into details about the teaching that is found in the Gospels; following the Law of Analogy, the fourfold order of Creation can be discovered. The four Gospels can be compared with the four books of Moses. In Matthew, the Spiritual Exodus, the Divine Laws of Blessing, the New Man, Family, Nation and Kingdom are revealed; and the Prophet greater than Moses is raised up as the Redeemer and Saviour of Mankind. In Genesis the Generations develop to Abraham the father of the faithful, but in Matthew's Gospel the generations of Christ go back to Abraham and to all the Promises of God as fulfilled in Him. There is in this Gospel *Regeneration* and



*Incarnation.* The Kingdoms of Heaven and Earth have a fulfilment ; and Enoch, as the Type of Jesus, in the generations of Adam, is fully manifested in the Lord Jesus Christ. The Gospel of Mark may be said to be subjective and psychical ; the Man is recognised as the Son of God, the Priest, the Saviour, *Salvation*, and the Divine *Possession* that brings to every man forgiveness and blessing. The Gospel of Luke reveals the Ruler in Heaven greater than all earthly rulers. His Kingdom is that of Truth and Moral perfection ; thus to all who love and serve Him in His Kingdom, that is heavenly, He bestows the great gifts of *Illumination* and of *Purification*. The Gospel of John, the fourth in the series, is where Grace as Love, gives to all men the Word of God, the Life Eternal, the Light of Truth, all Divine Blessings ; and, above all gifts, there is given the consecrated *Sacrifice*, that takes away the sin of mankind, that opens the Kingdom of Heaven to all believers ; and through the mists and the clouds of earth men can discern the City of God and the friends waiting to give them a joyful welcome to the feast that has been provided for all those who have followed the Lord Jesus Christ as His disciples on the earth.

*Enquirer.* Your summation of the third division of the Bible is most interesting. It has acted upon me like a spell, I could not intervene to ask questions or to make any remarks about this fourfold natural Mind of mankind ; the order of the development ; or the analogies you find between the natural and the spiritual, the Adam man and the Christ Man. Your reasoning about the Lord Jesus Christ as the Moral Man, the Perfect Man, in the world of Grace, at the moral stage of development in history, appears to throw light upon the great Gnostic controversy where men could not agree with the conception that He could possibly be God and also at the same time Man. This line of thought may be helpful to Unitarian Christian brethren who may be led to see that God cannot be defined as the One. They must study revealed Principles of Being and Becoming, and although they may fear, and shrink from, the Pantheism that thinks upon God as All in all they will see that there is a great truth here which the Intellect of man cannot solve. Perhaps the simplest way of receiving and confessing the truth is to quote the text, " God was in Christ reconciling the world to Himself ; " and the study of

the Law of Development may be helpful in teaching them that this great ocean of thought cannot be fathomed by the plummet lines of sinful men.

*Student.* We have been engaged in the study of the Creation series of days and taken them spiritually as revealing the Power, Life, Wisdom and Mind of God. We failed to find that the created man, though created in the image of God, attained to the knowledge of God. That he did not respond to Divine ideals is true, and thus morally he never realised all that God meant him to be. We have in scientific order studied the Principles of Being that form the Constitution of man and of mankind; and here we find that fallen man has had a long and severe training in the school of Experience, Philosophy, Science and Religion. The fruit of the Tree of the Knowledge of Good and Evil has often almost killed him; but the good and gracious fruit has given him health and strength; and, at last, he thinks he will reach the good land of Heaven and be privileged to eat of the fruit of the Tree of Life. In this survey we have in a wonderful way discovered that the real Friends of Man and Mankind have been the ever-living Gracious Lord Jesus Christ and His most loving Patient Holy Spirit. We have been taught not only the Divine Principles of the way into the Kingdom, how we can live the Blessed Life, but in what way the Gracious Spirit of Truth teaches the children of God the order of the development in the Kingdom. We have also discerned by the way, that the Kingdom of Heaven is not an earthly one. Earthly Kingdoms with all their glory pass away and perish in time, and even the Nation and Kingdom ideal, that of Israel, is not spiritual and eternal. These are only forms that are useful for the education of children to help them to know and understand a few of the thoughts of God as related to the spiritual Kingdom toward which they are being guided. We have been privileged to walk with the Divine Prophet in Galilee and in Jerusalem; we have seen the High Priest of Mankind offering up the Divine Sacrifice that takes away the sin of the world; we have witnessed His Power, Wisdom, Truth, Goodness and Grace, as a spiritual Ruler; and we have seen Him ascend into Heaven and Glory that He might reign supreme in a Spiritual Kingdom that will never pass away. After such visions of spiritual truth it is not necessary that we should

enter into details about the Kingdom of the Spirit of God and Christ, at the present time. It will be sufficient to think upon the Power and the Life of the Spirit, as found in the Church of Christ in the world, and to trace the Method of the Work of the Spirit as seen in the New Testament.

The books, or Epistles of the New Testament, from the Acts of the Apostles to the Epistles of John, can be conceived as falling into four divisions; the First taking an objective form as from the Acts to II. Corinthians; the Second as psychical and subjective, from Galatians to Colossians; the Third as practical, general and relating to the Church on earth, from Thessalonians to Philemon; and the Fourth as spiritual, the work of the Holy Spirit in the Churches, where the end of development is found in Love, as the fulfilment of Divine Law. The first division may be summed up in the facts of *Regeneration* by the Power of the Holy Spirit, as seen in Acts and Romans; and the *Incarnation* of the Spirit as described in I. and II. Corinthians. It is not difficult in studying this portion of the Word of God to see how the Spirit of Christ, through the Apostles and Paul, became the very Power of God for salvation to Jews and Gentiles; and, at the same time, in Jerusalem, Antioch, Rome and Corinth changed the thoughts and the lives of men, so that those who observed them were compelled to confess that the Christian Religion was indeed a new Power in the earth, and that the men known as the Christians cherished higher and holier ideals than heathen Gentiles who were idolaters. The second division may be summed up in the facts that a new Ideal of a way of *Salvation* had been revealed to men, and that those who had received the gift of the Holy Spirit had at the same time received what was equivalent to a great spiritual *Possession*. They said that they were the freemen of the Kingdom of Heaven; that their King was in Heaven in His Glory; and, strange and wonderful as the conception might be, they knew, by the Holy Spirit of Truth, that Heaven, as a spiritual fact, was in their own souls, because the Lord Jesus Christ was in them, as Saviour and King, as their Hope of glory and the life eternal. This, through the Law of Recurrence, brought about a revolt against Pantheism, Atheism, Polytheism and even of Deism. This Religion of the Spirit was not only Divine, revealing the true God; like the rod of Moses, it could swallow up, and

transform, all other religions. These religions were not all lies, they were like broken rays of the great truth that God is All in all. The Religion of Christ is the one and only Religion, because it is the Light of Truth from Heaven ; and wherever it comes, is received, loved and obeyed, there the light of heaven becomes radiant with the Divine Blessings that are heavenly. The third division may be summed up in the facts of *Illumination* and *Purification*. When the light of Divine Truth is radiant then men will see that they are unclean and that the great requirement of the soul of the moral man is Purification. This is saying that what the Church of the Spirit of Christ represents on the earth among men, or ought to do, is radiant Truth. It exists to receive, assimilate and radiate the Truth as it is in Christ, and what may be expected to arise out of this Church is lives purified, righteous, true, good and gracious ; true Christians all walking in the footsteps of Christ, and reflecting His Glory. This is the ideal in the Epistle to Philemon. In the home of Philemon, the Apostle, the servants and slaves are all the children of God, thus the family circle is the ideal of Heaven on the earth. The fourth division may be summed up in *Grace* and *Sacrifice* ; in the peacemakers who are the children of God, and in those who are self-denying, seeking the welfare of others, and willing to die even for the unworthy who are their enemies. This is the Ideal that has existed in all the Churches of Christ in all ages. Unconsciously the Hebrew fathers felt and knew that the Grace of God in Love is the Power of God for Salvation to all who had Faith in God. The Jews, in Israel and in Judea, had a semi-consciousness that Divine Grace as Power from Heaven was greater than the sword, or false gods, or wisdom, or even the empire of Rome, for the simple reason that these powers, mighty as they were, could not make men Godlike, righteous, true, good, and holy. With the coming of Christ, the Apostles and the Christian Church, the Jews and Gentiles become conscious of Grace as Divine Love, and thus they not only know that they have inherited a heavenly possession, they make the attempt to live the divine life of mercy, love and self-denial as the means of blessing for mankind. The Church as practical, as related to this world and sinful men, is a great reality. It is not to be despised because it has failed to attain the Ideal in Christ ; this Ideal is still future when

the Church of Christ will become Heaven in Love, because God the Father is Love, the Son is Gracious Love, Perfect and Divine. Those who love God and Christ, being guided by the Spirit of Love, will live in heavenly love and thus fulfil all the laws of God as fulfilled in Love.

*Enquirer.* This synthesis of the Acts and the Epistles requires very careful study. It appears to me that the Principles of Power, and Life, are carried forward into this Kingdom of the Spirit, and what is very important, the days of Genesis have been manifested and become realities. A Man in the Image of God has lived upon this earth and the way to harmony and unity has been revealed. I would like to hear your synthesis of the Book of Revelation, but perhaps you think that I ought to give you a little rest, and make an attempt to take a flight to survey, and form a synthesis of this wonderful Book. In attempting this work I must begin by confessing that I do not think that there is in my nature a sufficient development toward the visionary, the mystical, the spiritual, to see, know and understand a subject so complex and mysterious. I have considered your thoughts upon this subject and will do my best to think upon the Book as new revelations of Power and Life ; and, guided by the Spirit of Truth, will utilise the questions of Philosophy, and the spiritual order of development to form a synthesis of its contents.

The thinker will, with a child-like spirit, look at the Book as in a sense literal in the Spiritual world ; think upon it as a Revelation from Heaven and Divine ; try to grasp what it means for every man and for mankind ; and attempt to catch the mystic spirit of the Seer to whom the visions were revealed. The first conception is that the Cause is revealed in the Lord Jesus Christ as the First and the Last, the Power and Life that are greater than sin and death ; the One who lives and reveals God, and through His death, resurrection and ascension into glory bestows, upon those who love and serve Him, the Gift of the Life Eternal. Dealing with all this by the Law of Recurrence, I am inclined to think that the Epistle of Jude is the link between the Kingdom of the Spirit and this new Realm of Power and World of Life. The glorified Christ is the Summation of all the past, and, as seen in Holy Vision by John, all that is included in, and will be developed out of, the Revelation, must be, in a sense, ascribed to Him. The

Revelation is that of Past, Present and Future ; but it has specially to deal with Time and history as related to the Church of Christ in all ages ; to every man ; to the world of mankind ; and to the New Age, the Kingdom of Heaven Spiritual and the City of God. A true synthesis of the universal Church in all its divisions, and in all ages, is that, so far as the visible Church is concerned, as related to the Lord the Saviour, and to the world in which it exists, there has been a succession of failures in at least seven forms. The end is the sad picture of the Lord Jesus Christ standing outside the fashionable, rich, and self-satisfied Church asking for permission to enter in, and through this conscious admission to give the poor unspiritual Church heavenly blessings. This reveals to men the great truths, Whence the Church has come, When it came, and How it has used its power ; living for self-glorying instead of living for the Glory of God and of Christ the Saviour.

The second conception is that the great work of Salvation has been carried out by the Divine Lord of Glory, not by earthly means, or in accordance with the thoughts of men, but by the King in Heaven ; by Processes which have been revealed in time and found in history. Men have been in Possession of a Divine Inheritance that is heavenly, right, true, good and gracious ; but if they study history as they ought, the questions they will ask take this form, Why has God been so gracious and merciful ? Why have men been so ignorant and ungrateful ? What is the truth, the whole truth and nothing but the truth, about the value they placed upon the Divine Inheritance given to them ? What has been the life they have lived as the children of God in relation to Earth and Heaven ?

The third conception, as related to mankind, is that history is a record of continual conflict and war between Heaven and Earth ; Good and Evil ; God and the Devil ; the Spirit of Christ and the Adamic Spirit ; the graces of the Holy Spirit and the lust of the eyes, the lust of the flesh and the pride of life. How is it, men will ask, that the masses of mankind have degraded themselves so terribly below the ideal of manhood that they may be significantly compared with dragons, beasts out of the earth, out of the sea, and even to creatures with horns, possessing brute powers, living like such beasts, destroying one another and disgracing themselves ? Further, the Source of all Bless-

ings, the Christ, is the Cause of all good by Faith, Grace, Hope and Love as the germinal Root of the Tree of Life. Israel and Judah are Processes by which the Living Christ is being revealed ; if the whole world is the scene of the great conflict between Good and Evil, then the question may be asked, Who is it that is being revealed in History as working out the Purposes of God for the Illumination of mankind ; for the Purification of the world from sin, evil and death, so that the Truth may make men free indeed in the knowledge of the Divine Order in the Universe ; that they may consciously see it to be their duty, and privilege, to conform in life to all the laws of God as Creator, Lawgiver and Redeemer from evil ?

The fourth conception carries men beyond the Purpose, the conflict, and the victory over evil to the results, the End. The question forms that may be used here are Whereunto ? and Whither ? The replies are : to the Glory of Christ and the Salvation of mankind ; to the Glory of God and the Harmony and Unity in Love and Divine Grace. To illustrate what is meant here it may be helpful to study the analogy of the Kingdom of Israel and the Kingdom of Spiritual Grace in Christ. The story in Israel runs thus : (1) The Church in Abraham by Faith in God. (2) The Christ in Isaac as seen in the Land of Promise, Esau and Jacob. (3) The Nation in the children of Jacob, the twelve tribes, and all that they represent. (4) The Kingdom victorious in David ; and in Solomon the Glory of God in the City, Temple, Worship, Peace and Righteousness in the Kingdom. This is the story in Christ : (1) The Lord Jesus Christ, His apostles and the Church at Pentecost. (2) The Church of the Fathers in history with the twin spirits that are earthly and heavenly. (3) The Church militant, during the dark ages up to the present time, being illuminated and purified. (4) The Church triumphant in Christ, in His Glory, as foreshadowed by the Tabernacle in the Desert and the Temple in Jerusalem. This is the Hope of the Christian Church in the Spirit, the coming of Christ in His Glory. " Even so, come Lord Jesus."

## CHAPTER II

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### MAN THE MICROCOSM OF CREATION

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*Student.* Your remarks on the Book of Revelation may not satisfy theologians or critics ; but, I think, they will be appreciated by many thoughtful people interested in this line of study. My impression is that they coincide with human experiences ; there is a synthesis of thought that tends to harmony and unity ; and, perhaps, it is wise not to expect a full interpretation of the Book at the present time. It is well to keep an attitude of reserve about the future ; and I am inclined to think you have done well not to go beyond the Blessed Laws of Christ, which appear to limit His disciples to the development from being "poor in spirit," as the means of entering the Kingdom of Heaven, to being persecuted and reviled, as the means of realising what the Kingdom of Heaven means as a possession to make a man glad and joyful in the Lord Jesus Christ. The Blessed Laws are in the great world of Experience ; they are for all men in all ages, in all lands. He does not forbid thinking about problems which are mystical ; but He appears to say, Be careful, you are going to try to transcend your experiences and limitations ; therefore, think in what way you are going to be able to translate into thought and action, Salt and its savour ; Leaven and its processes and results. It may be profitable to think that there is a world of truth and thought which transcends light, electricity, magnetism, and the ether ; but we must remember that the mystical glory of Heaven, and all that is involved in the spiritual world are not subject to Philosophy or the known relations of Science.



What we have to keep in view in the study of Man as a synthesis of thought, in the light of Science and Religion, is that we are ideally still standing upon Mount Pisgah with our eyes fixed upon the Land of Promise ; we are able to take a wide view, with the sunshine of Truth illuminating the Promises of God and their fulfilment ; and we may well grieve that at present we are unable to cross the River and get full and conscious possession of all that the good land represents.

We will leave the mountain of vision ; try to concentrate our thoughts upon Man, his body and his Mind ; think what all the Particulars of Experience as related to objective facts teach us, and try to comprehend the response, correspondence and correlations of the individual subjective world to the great world that is the environment of man. We will try to realise what Protagoras meant when he concluded that " Man is the measure, and the measurer of all things," and we will lay to heart the injunction " Man, know thyself." It is not too much to say that light is thrown upon the Mind of man by the study of the Kingdom of Israel ; and we may be bold enough to assert that the mystery is abolished in the Lord Jesus Christ. But men have been such dull scholars, so self-conceited and self-asserting, that even the Spirit of Truth, that guides into all truth, has found them slow in education, very difficult to teach, and not until Science with its method of inductive thought has been followed have men perceived that the Mind of God, the Mind of Christ, the Mind of the Holy Spirit and the Mind of man are in harmonious correspondence. They are not only correlated, they reveal the same facts ; they are ideally the same ; they are interpreted by the same words and thoughts ; and this is why the Mind and soul of man are conceived to be in the image of God. The supreme thought that is being born into the world is this : abolish sin, all perversion of truth, all self-seeking and self-glorying ; become dead to all these negations of God, Heaven and Law, and man will find himself in Heaven, in the City of God, regnant in divine power and glorious in the gracious life. The work of Experience, Science and true Religion is to find God in Christ revealing Himself to man and mankind ; and for this purpose and end the Holy Spirit is the Divine Teacher and the Guide into the Universe of Truth. The ideal and the real demonstrate that man is

endowed with powers which will eventually reveal to him the Light, guide him in the Way and bring him safely to the Land of Eternal Life.

Here we have to remember not only that there is a Law of Recurrence in the physical world, that of particulars, as from Force to Life, but also from the physical world to that which is psychical. What I mean is that man, as person, does not require particular study as related to the realms of Force, Matter and Energy. The Almighty God is there as the Absolute One ; it is in Him that the body of man lives, moves and has its being ; therefore, the thought is not that the man is, as an ideal, as dust returning to dust. Even here an image of God is to be found, the fundamental thought of man being that of Divine Power ; and, all that is involved in this conception is summed up in Matter and Energy ; in Chemical Analysis ; in Spectrum Analysis and in Physics. It is quite true, and it is to be recognised, that the living body of man is in unconscious harmony with the realm of physics, but the mystery is the more wonderful when the thought is conceived that Life introduces itself as a Cause germinally ; as a very complex process organically ; as a purpose that extends to all forms of life ; and as an end in functions of organs in the body for health, reproduction and for healing. Life is not servant to the inanimate matter, but is the Architect, Builder and the Master who rules in the house not made with hands.

It may prove useful to sketch very briefly, as an introduction to the psychical aspect of man, a few of the wonders that are involved in the physical living body. The first thought is that Science has proved it to be a most complex physical organism, one body, automatic, and in a true and real sense subject to the Law of the Spirit of Life. The second thought is that, as related to the external world, it is bone of its bone and flesh of its flesh ; it has the power to receive that world into itself as food by reception, mastication, digestion, translation, circulation, purification and neuration ; and, by such processes the body is nourished and kept in health. It is the nervous system and the brain that require special consideration in the light of the revelations, the experiments, and the thoughts of those who have made this branch of Science their particular study. For example, it is known that all the spinal nerves, emerging from spinal nerve centres, are attached to muscles, thus

they are the means by which the muscles contract, and cause motion. The muscles act upon the ganglionic or vital nerve-centres that are dispersed throughout the body; they are attached to arterial blood-vessels and the discharge of the nerve-force causes the blood to move in the heart and in all arteries. This it is conceived is the fundamental law for motion, function and health in the body. If these nerve-centres are supplied with arterial blood and are healthy, then the body is a perfect automatic machine, working, not only at rest, but capable of service under severe strenuous exertion. It is hardly necessary to add that these nerve-centres and nerves are, so far as man is concerned, unconscious, and the man has no consciousness of their operations; yet as matter of fact they regulate all the functions of the body, maintain the condition of health and also tend to remove out of the body what would cause disease. These are the nerves that by Divine Laws regulate the physical body in the world of Force and Life.

The second division of the nerves, that have specially to do with the Psychical world of the Spirit and Mind, are not so simple. They carry sensations from the unconscious body to the world that is in a sense semi-conscious as to what is external and what is internal. The Spirit, the Ego, the Power that knows, is indwelling in the body; the nerves of sensation are found all over the body, in the skin, convey impressions inward to the brain; they are felt, or known, by the Spirit, as if they were electric bells ringing. The result is that the Spirit responds to the calls, and by the avenues of the organs of the special senses there is the act of perception, of going outward to see, hear, taste, smell, or by touch to find out the meaning of the call. This act of sensation and response may be extended to the senses of hunger and thirst, because all these are avenues by which the Spirit gains knowledge by means of the special senses. The Spirit is the Power that knows sensations, sights, sounds, things that differ in taste or flavour; that responds to hunger and thirst; and by the sense of touch confirms the impressions gained by the senses. The conception here is peculiar; it suggests that the Spirit is greatly limited in its actions, it may even be said that it is like a prisoner in the body, and it is not free to pass beyond this small world in which it reigns. There is truth in the

thought that Science is, in a sense, extending this power of the Spirit, by light and electricity ; but what this means is not that the Spirit is permitted to leave the body, but to enlarge the range of operations by microscope, telescope, electro-magnetic motion, and in other ways. United with the Spirit-Power that knows, there is the Mind-Life that conceives all these sensations in their order, in their differences, and in their harmony and unity. This living Spirit-Life is known as the Memory, which not only conceives the sensations but is able also to reproduce all that has been acquired. It is known that habits, as acquirements by motion, are found in relation to the back part of the brain, the cerebellum ; if this becomes diseased, or is destroyed, the acquirements are lost, it is as if the memory of them were marred or blotted out. This is a form of positive knowledge as related to bodily acquirements, and it is considered to be possible that a negative form of proof is attainable, by loss of memory of sights, sounds, tastes and smells. The conception here is not that the Mind-Life as a germ or as organic, is physical as brain matter ; rather it is, that this form of relationship is required as the means of co-operation between the Physical Life and the Mind-Life. Physical Force ends in Nerve Force, which is like electric Force ; and the Mind-Life in a higher world repeats the development of the Physical-Life in the human body.

The third division of the nervous system is more complex and much more difficult to follow, but when the electrode is used upon definite parts of the brain results follow which are useful in the study of man. When man becomes intellectual, he tries to find and explain the true relations in sensations, images, ideas and thoughts ; he becomes conscious, and consciously exercises the will, by nerves that are subject to volition, trying to discover the means by which knowledge of relations can be attained. When the electrode is applied to definite parts the results are motion of hand, arm, foot, leg, or other parts of the body. On other parts there is no result as expressing volition ; but, if such parts become diseased, or fail to respond to the electrode, then the loss is that of power to think, compare or reason upon ideas or thoughts. The Powers that know and relate thoughts may in this way be studied ; but, when the problem is that of the Moral Life, under such abstract names as Love, Kinship, Meek-

ness, Righteousness, Truth, Goodness, and of Grace and Self-Sacrifice, then the brain gives no visible response ; it is the thinker who must study and try to explain such problems of thought. What can be known and understood is that the Spirit-Power is a fact that cannot be denied, it is in possession of the unconscious body. The Spirit is the great analyst of sensations, in all their diversities, as elementary forms. The Spirit is as Light and perceives light, hence the marvellous spectrum of refracted thoughts in rays that cannot be remembered. The Spirit can re-refract this wonderful spectrum, and lo ! it returns to pure light. In like manner the Mind-Life is, as a cause, germinal and living ; it becomes organic ; it is like unto, and can be compared with, all kinds of Minds ; and in health as subject to, and controlled by, law, the Mind-Life of man is a great mystery ; it is like the Mind of God, the Mind of Christ, and the Mind of the Holy Spirit.

Here a pause for thought is required ; these revelations of the Mind-Life pass far beyond the thoughts of men, as when dealing with Psycho-Analysis. What the thinker sees is not a common bush in the desert, it is a bush that is all aglow with the glory of God, like a fire ; and a voice may be heard saying, "Take thy shoes from off thy feet, for the place on which thou standest is holy ground." It is well to listen to this Voice, for it is an awful thought for a sinful man to think that the Mind of man can be compared with the Mind of God. The thought arises here for earnest men to face : Is it likely that the division of the Bible relating to Israel will throw any light upon this very complex subject ? Let it be assumed that Israel in history is a Revelation of the Mind of God, How could the story be studied so that it might respond to the Mind of Christ and of man as the Work of the Holy Spirit ? Following the scientific line of thought, what can be discerned is that Israel is a great Revelation of the Power of God as giving to men the knowledge of the fact that all Power in Heaven and Earth pertains to God. The Spirit Power of God is involved in all that is in its nature germinal ; the germs develop under law because the Power of God is in them.

1. The manifestations of the Power can be analysed and the processes of the development studied thus ; God, by Divine Power in Grace, gives the Call to Abraham to leave Ur of the Chaldees to seek a better country than Babylonia, and

by Faith he received power to obey. 2. The Power of God is seen in Isaac in the Promise of God being fulfilled in his birth, in his life, in his sacrificial act, and in living in the land promised to Abraham. All that relates to Isaac, as type of Christ, is full of divine instruction, he is the Beloved Son involving in his life all that is attributed to the Father. 3. The Power of God, by the Spirit, is involved in all that Jacob reveals in his life, in his sons, in the tribes, and in Israel, in Syria, in Egypt and in the Land of Promise ; in fact, Jacob is the spiritual revelation of the Power of God in the history of Israel. 4. The Power, Wisdom and Love of God can be seen in Joseph, in the man, the family, his relations with his brethren, their rejection of him, and how he was taken into Egypt and became the ruler over that land, and in a sense of the world. The story of the life of Joseph is not only a problem to study, it is a wonderful parable of the Work of the Holy Spirit from Abraham to the Lord Jesus Christ. All that is involved in these Patriarchs, as ideals, is found to be fulfilled in history.

The analogy as to the days of Creation, one to four, is easily followed. This is succeeded by the analogy in terms of life, and of man in the second series of days. The thoughts turn to the Life in Israel during the long period from Joseph to Moses. The idea is that the first-born son is conceived in Egypt, that the gestation in the womb is long ; that the condition is that of subjection to the world ; that in due time the child is born, redeemed from Egypt, led into the Desert and there for forty years, as in childhood, the Israel of God lives, is sustained, and educated. In a true and real sense, Israel here manifests the conditions of Ishmael, the son of Abraham, his first-born, by Hagar the Egyptian. The second of this series, in the world of Life, can be found in Joshua, the possession of the Land promised to Abraham, the Commonwealth, the Judges, Samuel as prophet, priest, ruler and judge over Israel, followed by the Kingdom under David and Solomon. What this period represents is manhood, conversion and Salvation ; man as found in his conflict with the lusts of the flesh ; the conflict with desires and affections, and the end is psychical consecration and victory over the enemies of the Spirit and Mind. The development is that of the Mind into an organic condition ; it is the fulfilment of the promises given to Isaac as prefiguring, in prophetic form,

all that is involved in the Mind of Isaac, of Israel, and of man, at this stage of development. What follows in the history of Israel is psychical failure ; the pageant passes by, the onlooker is semi-conscious of all that the vision means, and the end is the completion of this age and cycle of time. From Babel, Confusion, Abraham came ; and, through idolatry, the sins of flesh and spirit, to Babel Israel returns ; and only too often do the redeemed children of God pass through similar experiences, being only semi-conscious of all that the vision and the experiences mean in history or in the psychical Life of a man.

Here a pause requires to be made to meditate upon all that these things mean, in the development of the Mind-Life. This, perhaps, is one of the most subtle problems requiring study, in Genesis, in Israel, and in man. There is, it must be confessed, a difficulty in bridging the space and time that exist between the Mind-Life, as semi-conscious, and the Intellect and Moral-Life, as conscious ; the man as an individual, and the man as moral and responsible, as conscious of truth and goodness. It is only by understanding what the Principles of Being mean that the Psychical Life and the Moral-Life are known to be different worlds. It is not easy to understand that the Mind-Life has its limitations ; that a man requires to possess intellectual power to know the relations of order, and to live the Life that is Moral. It is not difficult by Experience to see, know and understand, that the intelligent dog, for example, is unable to follow the inductive method of thought, and, out of a Mind that is a chaos, to formulate a cosmos as understood by Science. What men say is that dogs cannot reason upon abstract thoughts and words ; they can compare simple perceptions, and conceptions, with sagacity, with wonderful intuition. Indeed the sheep dog has a Mind so acute that those who notice his powers of observation can hardly believe that he can be devoid of the power to reason. Man at his best is found to reflect the image of God ; the dog may be conceived as reflecting, in ideas and in action, the image of his master. It is with such thoughts taking shape in the Mind and soul of man that he finds it to be necessary to extend the vision of his thoughts to the Intellect and the Moral-Life, and even to the realm of Grace and the world of Sacrifice. As it is necessary to draw the distinction between the Physical

and the Psychical worlds, so it is required to notice with great care the differences that are found in the Moral and Spiritual worlds of Life. The deeply interesting thought is that the development in its order is from sensuous forms to psychical ideals ; from ideals to moral reals ; from reals to spiritual visions of truth. These are the four worlds of thought and they require to be studied separately.

Here the study is that of man as he is related to mankind ; he is found trying to realise in his own soul, how out of the chaos of the thoughts within himself he will be able so to relate and correlate all his thoughts that he will find, and build up, within himself a true and good cosmos as a Kingdom of Man, or a Kingdom of Heaven. This is the problem the man has to face, and being a fallen sinful man it would appear that in the third division of the Bible there is revealed to him two great ideals. Sum up the generations from Eden to Babylon, and the Adamic man is Nimrod of the race of Ham. Sum up all the ideals from Nimrod and Babel to Nebuchadnezzar and Babylon, and here, in visible forms, are the ideals of mankind in all the ages as summed up in idolatry in many forms ; the worship of sun, moon, stars and particularly serpent worship. The culmination is in the dream of Nebuchadnezzar, which he cannot remember, of that great image of gold, silver, brass, iron, and iron mixed with clay. He is the god of gold ; it is as a god he is to be worshipped and obeyed ; and if there is failure in devotion and service the doom is the fiery furnace and death. This is a wonderful analogy to study ; what the gold represents is ambition and despotism, earthly power and glory in Babylon. What the silver part represents is self-indulgence, self-glorying, the lusts of the flesh in the Persian Empire. What the brass represents is the empire of Greece under Alexander the Great, who would conquer the world, and died in Babylon ; all the conceit in wisdom and folly to be found in the wise men of Greece, who, though so wise, failed to attain to the knowledge of the true God. What the iron represents is the Roman Empire in all its strength, glory and almost universal rule. All this symbolises mankind, the glory of the earthly man ; but mark the end : it is, as at this day, merely relics of despotic power and pieces of clay. From dust the man came and waxed great even to the glory of gold and the degradation of metals ; the end is clay and dust ; the



glory of the Adamic man fades away ; he is not a god to reign ; he is a symbol of what is beneath contempt and is trodden under the feet of men.

Change the order of thought from the Earthly with all its glories and utter failure, to the Heavenly, to Grace, Christ and all that is to be found in Him. Here Divine Power is regnant as in Ishmael, Isaac, Esau and Jacob as types. Study the Power, Wisdom, Goodness and Grace of God in Christ and now Esau, Adam, Edom are becoming subject to Christ as revealed in the Books of Wisdom. Study the series of the great prophets of Israel, and now Jacob and Judah are being taught that the Mosaic Dispensation has passed away ; the King greater than David is on the way to manifest His Divine Kingdom in Grace and Love ; a Kingdom which will survive all Kingdoms of Earth, because it is the Kingdom of God and of Heaven. For this end Israel was Redeemed so that the Jews might become the messengers of Divine Grace to all nations. What men know from history is that the Jews failed to carry out the Mission entrusted to them. What was the result ? In due time the Beloved Son of the Father, the Perfect Man, the Saviour of mankind, the King of Glory, came as Man, the very Image of God, and this is the glorious end of this dispensation of Grace to mankind : the earthly is degraded to the dust, and the Heavenly is exalted and is regnant over the earth. The lesson to be impressed upon every man is the thoughtful study of the symbol idol at Babylon and all that it teaches, as compared with the Lord Jesus Christ the Saviour, Lord and King over man kind

As a student, man has not ended his studies with the coming of the Son of Man, the Beloved Son, the Saviour and King. He has seen the Ideal Man, the right, true, good and gracious Man, in Divine Love, and found that in Him there is an end, a fulfilment, a summation of all things, ideas, thoughts and words that are heavenly. What he sees is that the STONE has struck the image of Babylon on the feet, it has fallen, the glory of the earthly is perishing, and the STONE, as the Kingdom of Heaven, is going to possess the earth. Here again the Vision of Truth reaches far, but it can be interpreted by men, by every man for himself, because he is still a disciple in the school of Christ, and he is still trying to build up within himself the Kingdom

of Heaven. This is the true attitude of the student toward the Bible in all its divisions ; the problems in it to be studied are the Power of God by Divine Grace in mankind, and in what manner men have responded in their lives to that Revelation. The Power of the Holy Spirit can be traced in many particulars, as forms, in the Acts of the Apostles ; ideally, as in a man, in the Epistle to the Romans ; generally, in many men, and in the wise thoughts of men as seen in I. Corinthians. The end of this in earthly forms is self-denial, the sacrifice of self, and the glory that cannot be expressed in the service of Christ and suffering for His sake, as in II. Corinthians. The Ideal Power, Glory, Kindness and all glorious Supremacy of Christ are to be found in the second division of the Epistles. The third division, as related to the Church of Christ, teaches men how careful they ought to be in all things as the disciples of Christ, and as members of the Church ; because there is still a " Man of Sin " who is ambitious to rule over mankind, hence the constant need of prayer, watchfulness, obedience, and conformity in all things to the Will of Christ under the guidance of the Holy Spirit. The fourth division is the record of the Faith of the Hebrews ; the sustenance of the Hope given to the Jews ; the patience of the saints in the Christian Church ; and at last the Love of God is regnant in Christ's Church ; and the Law of Love sums up all laws among men. All this is seen and known to be the manifestation of the Power, Wisdom, Goodness and Grace of God to sinful men, and what we are looking for is that day when every man will conform to these ideals of Grace, banish the Man of Sin and all that is Adamic and earthly from among men ; and so bring to all mankind the age of Love, Grace, Righteousness, Truth and perfect Goodness in the Fear and Love of God. The vision for every man is to find the image of God in himself ; to be like Christ, to conform to the work of the Holy Spirit, and in this way to become the child of the Spirit of God by Faith in Jesus Christ.

*Enquirer.* It is said that " the study of mankind is man," but it may be equally true that every man ought to study himself to find the key to the study of mankind. It is a very wonderful thought that a man is, or can become, the summation of all that is manifested in his environment ; but it is a most marvellous thought to extend this con-

ception to God, Christ and Heaven, and to think and say that man may become the image of God, like Christ, and live in Heaven as a Possession. The thought of the Creation series, as a Revelation of God and man, requires very careful study not only for what is revealed, but also for what remains unknown as related to the seventh and eighth days, which may be conceived as foreshadowing Grace and Sacrifice, as attributes of God, not as yet made manifest in the Creation, or in Regeneration. The explanation you have given of the physical nature of man, and specially of the nervous system, is full of interest. The nerves, as a system of Power in the body, as well as all the organic functions which constitute the condition of health, are decidedly of far greater importance, as a portion of practical education for the young, than many subjects in which teachers labour to instruct children, and which are of no practical use in the great business of life. I have been deeply interested in your thoughts about all the typical men in Israel in all stages of development ; in the man Abraham ; the family, the tribes, the nation and the kingdom under David and Solomon. It is not very easy to see that they are all types of Christ and of His Kingdom ; and it is even more difficult to conceive the thought that the whole subject, as an objective lesson, is a parable of the development of the individual man. The difficulty is in the translation from the objective revelation to the subjective realisation. Truly, the mystery of man is his Mind, and we ought to be thankful and glad that the light of Science is clearing away the darkness out of this realm of truth. There appear to be great truths involved in Nebuchadnezzar and the great idol he set up as compared with Christ and His Kingdom. The Adamic, the earthly, the glory of the first-born, is doomed to destruction ; but Christ reigns supreme in all ages, and His Power in Grace will cast down and destroy all that is perverted and earthly. The thought that all history may be studied, as the fulfilment of prophetic thought, in Ishmael, Isaac, Esau and Jacob reaches very far, and requires careful study in the future. In the meantime the problems requiring study are : How a man may attain to the knowledge of God and of Divine Order ; and, How he ought to live, to please God ?

### CHAPTER III.

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#### THE WORK OF THE HOLY SPIRIT.

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*Student.* We have in our studies thus far taken a very wide sweep of vision in dealing with all Particular forms, ideas, thoughts and even of universals as they can be seen, known and understood as the environment, the macrocosm, in which we live, move and have our being. We have also tried to translate all this knowledge into the microcosm man, and thus far we have reached the thought that as objective and subjective realities they are in practical agreement and harmony. What we have kept in view is that a twofold order exists ; the one being from God to man, as by Creation and Regeneration ; the other from man back to God. It is particularly in the latter order that we are, by the way of Synthesis, in the light of Science, trying to find our way back to Heaven and the City of God. We have been keeping in view the Revelation of the days of Creation, and what they teach ; the Principles of Being and all that is involved in them ; the Generations in Genesis and the Work of the Holy Spirit ; and we have not forgotten the Blessed Laws of Christ, as revealing the Way into the Kingdom ; the Truth that becomes known to those that are in the Way ; and the Life that is found in all those who are the disciples of Christ. The questions, as general truths, that now wait consideration are, How can we study the history of mankind so that we may discover the Order of Development ? Who is the Revealer, the Author, the Lawgiver, the very Life of all that is living ?

These are very great problems of thought ; therefore, what we require in a special manner is the Illumination of the Holy Spirit to give light and guidance in the Way of Truth ; and Purification so that we may become fit recipients of Truth, Goodness, and Grace, and thus become fitting instruments for the translation of the great truths we seek to study. In all this we have to remember that to a large extent we have followed the inductive method of analysis, and what is now required is a simple, clear and concise synthesis of the subject.

The first thought is that the Creation Series of Days have become a kind of standard of thought to begin with. In this sense the Revelations in days one to four are unique. They are : First, God, the Almighty, in Divine Power, Goodness, Wisdom, and Love. Here comparison by the reason is not in any way admissible. He is the Absolute One, the Incomparable ; and yet, by the way of Faith, this truth is in harmony with the Reason, it agrees with all known related facts. Second : Heaven, the Christ, the Son of God, as a Revelation, suggests a Divine Process. God, as the Incomparable, cannot be limited by the thoughts of men. It must be admitted that as He is the Possessor of all Power and Wisdom, then if this is His Will He can impart what is in Himself, and this is the root thought as to the Beginning, Heaven, the Christ, the Beloved Son. Here the problem of thought is not one for the reason of man, because the conception is that of Cause and of Process. The Christ is an Absolute also, whilst, as a Son, related to the Father, the Life : but as yet differences which contain Purposes have not arisen. This thought arises with the Work of the Holy Spirit in the order of development of thought in the third day in all the relations and manifestations of Creation. The Work of the Spirit on the fourth day in the visible universe is conceived to be a Revelation of the Mind of God. The thought to grasp here is that in a true sense these are Absolute Ideals, related to, and correlated with Divine Power and Wisdom ; but there is as yet no human intelligence with reasoning power, to know, understand and reason upon these Fundamental Principles of Being, which may, by man, in due time, be translated into Almighty Power, Force ; Life Eternal ; Holy Spirit creating ; and that which is created. The figure of thought embodied in the fifth day becomes

interesting in this sense ; it is the Spirit Power of Intellect to relate thoughts that become relative to creation, and thus it is a Power that can soar into the heavens of thought or descend into the depths of forms and ideals ; it is that Power which is not absolute but relative, because the very nature of its being is to reason upon thoughts that are related. All this may appear to be very abstract, and of little practical use, but the thinkers of to-day are groping their way into this very region of thought ; it is where in past ages wise men have been mystified by their limitations, and failed to understand why they were thus limited. The lesson to lay to heart here may appear strange, but the reason and the answer are found in the sixth day of the series, where it is implied that the Intellect, as Power, is not adequate to reason upon what is Absolute. The Life-Moral and the Law of Development reveal to man Who the Creator is ; the Processes of Creation ; the Purposes involved in Creation ; and the End aimed at in Creation. That end is the creation of man who has involved germinally in his Mind and Soul the image of God. The Seventh Day of Creation is that of a pause, a rest, as if the whole creation, knowing that an heir, master and lord had come to possess this Garden Home and the Kingdom, waits and wonders, How he will behave as vice-gerent of Heaven upon the earth.

Here, too, we may pause and try to conceive what is involved in this devolution of Power and manifestation of Moral-Life, fully realising that this man, in the image of God, is endowed with great powers to will, know, understand and serve God. On the other hand, he may possibly not exercise his will to conform to the Will of God ; he may not aspire after true knowledge and understanding ; he may, even after due warning, desire to know good and evil, if by doing so he may, by a short cut, become like a god. This is the constitution of man ; he is a free agent ; he can choose what is right and become like God ; or he can choose what is selfish and self-asserting ; he may sin against God, lose his birthright, be cast out of his garden home, become an outlaw, and thus degrade himself below the level of manhood and become the companion, even the servant, of that old serpent, the devil. This is the crucial test ; it is that of free choice. It may be for Faith in God, loving and obeying His Will ; or, it may be for self, sin

and the service of the devil. To serve God is the way to Eternal Life and Blessing ; to serve the devil, self, and sin is to earn the wages of sin, death and cursing. The Bible is the record of the terrible fact that the fatal choice of the Adam man was disobedience, love of self and selfishness, and degradation. How could he, by any means, within the radius of his power and life, restore in himself that moral constitution which was his birthright ?

The long pause, the rest, the watch being over and the results known, the Revelation in the seventh day is that Heaven intervenes by the Principle of Grace as the means to save the man, and his family, from the doomed condition into which he has fallen. The form of thought is now changed, the vision is no longer that of Creation ; it is that of Regeneration. It is a new Power from Heaven, the Power of Grace ; and the Life that is allied with this Power is the Life of Sacrifice. All this is summed up in the Generations of "the Heavens and of the Earth" in living forms. They are : Adam the earthly, Eve the living, Cain the first-born, the murderer of his brother ; Abel the martyr and sacrifice ; Seth the appointed One, who takes the place of Abel ; and Enosh the worshipper, the saved man who teaches men how to worship and serve the Living and True God. This is the germinal revelation of the history of mankind during the ages ; the story is repeated in every age in new forms. In every age there is the fallen sinful man ; the woman with life and hope ; the jealous, self-asserting murderer ; the martyr for truth, goodness and grace ; those who are appointed to follow in the footsteps of the martyred ; and those who seek to teach and guide their fellow men into the way of the Gracious Life. In this very brief sketch of these generations, special attention is called to the race of Cain, the murderer. This race is known as great city builders, as bigamists, as tent dwellers and cattle possessors ; as lovers and performers of music ; as ironworkers and thus the prototypes of those who forge swords, cast cannons, and build warships. Of the race of Cain was Lamech, a mighty man and boaster, who compared himself with his forefather Cain, and concluded that he was at least ten times more mighty and wicked.

For mankind, the great Revelation in the Generations of Heaven and Earth is that of Faith in the Word and

Promise of God, and that by Divine Grace there is given to them the Gift of Regeneration. In the Generations of Adam, in the typical man, Enoch, there is the Revelation of a man who walked with God on the earth ; and who was not found among men, because God had taken him home. This is the pre-vision of the Incarnation in the history of mankind of the Lord Jesus Christ, the Son of God. All the typical men in these generations are worthy of careful study, but the seventh, Enoch, and the tenth, Noah, are to be specially studied because they reveal that they are of chief importance in the history of mankind. They fore-shadow the Christian dispensation from Christ, Grace and Sacrifice, to the end of the age when by the gracious influences of the Holy Spirit there will come to mankind peace, comfort, consolation, and the knowledge of the way of Salvation. This may seem to be attempting to read into the Generations of Adam what they do not contain, but the thought must be kept in view that the Law of Development extends from the germs in Adam, and in the Race, to all mankind.

In the Generations of Noah it may be conceived that the objective and the physical have run their course in history. The Adamic race and the earthly ideals are known ; the end of the age has come. In the days of Noah mankind had become corrupt and exceedingly evil, and at the end of every age there is a repetition of the same truth. It is so with the Cain earthly race ; with the Adamic race ; with the Kingdom of Israel ; and with the Kingdom of Judah. There is the terrible note of justice, judgment and punishment ; an end and also the beginning of a new age in history. What may be inferred from this generalisation is that each age up to and including the coming of the Lord Jesus Christ is doomed to failure for the simple reason that mankind has not developed to the intellectual and moral position, and failed to know and understand the meaning of the Principles of Grace and Sacrifice. The conception is that the Adamic ideals must fail ; the Ideal is not yet come revealing the perfect Moral-Life, Grace and Sacrifice, in Christ, the Son of God ; but, as Cause, Process and Purpose, Salvation is the Ideal that must survive under all changes until the work of the Holy Spirit is finished in mankind. Here I would like to refer to a subject that may possibly require and receive fuller atten-



tion in the future ; it is that of the races of mankind, those known as aboriginal races, whom students are unable to classify as the descendants of Noah's sons, Ham, Shem and Japheth. The literal interpretation of the Flood as covering the whole earth may be called in question. It is not out of place to revise this problem, to try to raise it to a higher Spiritual level, or even to think that the story of the Flood is a Parable, an Ideal, of a great spiritual truth, an objective form of thought which men, guided by the Spirit of God, will in due time be able to translate into spiritual facts. There is, in the Generations of Heaven and Earth, the story of the Cain family ; its separation from the race of Seth ; a departure, as it were, into the far East ; and there is no information about a return, a reunion of the Adamic family circle. The question may be asked, Are these the races of Tartars, Chinese, Japanese and Siamese ? Again, take the race from Adam to Noah which became so very wicked and degraded. Could they within the range of possibility be known as the aboriginal races, the Anakim, the degraded races in India, the prehistoric races in many parts of the world, and particularly the American Indians, the Polynesians and the native Australians ? The thought to remember here is that as related to God, to the moral life, they are accounted as dead in themselves and unfit to develop in the Way of Righteousness, Truth, Goodness and Grace. But the greater truth, as related to God, is that unconsciously they had inherited the Power of Regeneration, and the Life that is an Incarnation in Christ.

We can leave these problems for thoughtful men to study in the future ; they are in their very nature germinal as objective, and as a problem for Experience to study ; but, so far as I can see, the problem is pre-historic, and the races referred to look back into the gross darkness of heathendom ; they have no light of truth in their histories, and it is doubtful if even from Mesopotamia further information will be gained. The history of mankind contains reflections of light and truth in Noah, Ham, Shem and Japheth. In the Generations of Noah the light is that of the Spirit ; it can be translated into Salvation ; it is where safety is found as in the Ark ; it is where God in His Power and Wisdom, by His Holy Spirit, during the age and cycle, of Salvation, bestows upon the saved the Blessings of Faith Hope and Consolation. It is where He sets His Bow in

the cloud and asks men to think of all that it means. It reigns visibly from Noah to Newton, and in these days it is speaking to men by light and spectrum analysis ; by physical forces in all their modes of motion, and by the Conservation of Energy. The germinating Power of Salvation is really the Revelation of the Work of the Holy Spirit ; Salvation is the first word in Noah ; it continues through all the ages in history, and when the City of God is seen, the walls are those of Salvation.

In the Generations of the Sons of Noah, the thought is that of a Possession. Salvation, as the Working Power of the Spirit, has found an end and a solution ; and the problem for the saved races is this : How will they appreciate, know and understand, the mercies and the blessings they have inherited in Regeneration, Incarnation and Salvation ? They receive their portions and enjoy their privileges. To Ham is given Egypt and Africa ; to Shem, Syria, Babylonia, Asia Minor and Palestine ; and to Japheth, Greece, Rome, Russia, Europe and the Gentile islands. The Sons, and the races, that arise out of Shem, Ham and Japheth are a great historical study ; but the object we have in view at present is not that of historical development, it is rather that of a synthetic view of the ages and great events to be found in history. Historians have inferred from the records found in Mesopotamia that there was a race, who possessed that country, known as the Accadians ; that they had an advanced civilisation, that they were learned in Astronomy and other Sciences, and that they had attained to the knowledge of writing by cuneiform letters. What is known about this race may be summed up in the facts that they were in the mass degraded, superstitious, believers in magic and necromancy ; and in their worship idolaters, their gods being the sun, moon, stars, and even serpents. The assumption is that the race of Ham gained the supremacy and that the mighty hunter, known as Nimrod, built the city of Babylon. The same race held sway over Egypt and other parts. The beginning of the historic age is a record of the great earthly success of the sons of Ham. At this period the race of mankind was said to be of one language and one people, but, with the building of Babel, there came confusion of tongues and what is known as the Dispersion. History is full of records of strife, war, ambition, covetousness, politics and constant unrest ;

the stronger powers crush those that are weakly and subdue them ; and the great thought in history is that of the Adamic man becoming the emperor of the world. The Hamite race was opposed by Asshur of the race of Shem ; and the trend of history suggests that the Power which next ruled the world was begun in Nineveh, extended to Babylon, Asia Minor and Palestine, under Solomon, and from that time the empire of Shem lost its glory as a worldly power. With the fall of the empire of Shem there came the rise of the Power of the Race of Japheth, and thus, at least from the days of Alexander the Great, the regnant power in the world has been in the hands of this race. It is not difficult to see that this development of the great empires of the world is a great psychical truth ; that the races of mankind have not lived the Ideal Life of the days of creation ; that they have misused the Powers given to them by God, the Creator ; that they have perverted the Moral-Life which is the image of God ; that they have grieved and disobeyed the monitions of the Holy Spirit ; and that instead of making this world a garden of Eden where men may dwell together in love, kindness, truth and goodness, they have hated one another, become unkind, walked in the crooked ways of error, and done evil only and evil continually.

In thus commenting upon the Generations of Noah and his sons, and all that is involved in them, the vision of truth as revealed in them may be said to be germinal. They speak of Salvation and of Possession, but the student requires to extend his studies, as by the Law of Recurrence, and thus follow out the Law of Development, through Shem and Terah to Abraham and Isaac ; or, in the psychical order to Ishmael and Isaac and even to Esau and Jacob. It may not be very easy to understand all that this means, but we are falling back upon the conception that there are four series of Generations. The first begins with Heaven and Earth and Adam, extending to Terah, Abraham and Isaac ; the second from Noah to Isaac ; the third from Shem to Jacob ; and the fourth from Abraham, or Ishmael to Joseph and his sons in Egypt. This brings the thoughts, as germinal and prophetic, up to that of "forgetting the past" (Manasseh) to the point where there is fruitfulness and blessing (Ephraim) in the land of affliction. The benefit gained by this recurrent order of study is that the

Law of Analogy is more fully revealed, and the Power, Life, Wisdom, and Grace of God are more fully understood. The deeply interesting facts to notice are that in each series there is the Divine Cause ; the Processes of Life from Heaven ; the Purposes of God in mankind ; and the result, the End, is forgetting past faults and failures and finding Heaven and fruitfulness, the City of God and Blessing in the Lord Jesus Christ and in His Church on the Earth. This is a complex and difficult study, where Germinal Forms, Psychical Ideals, Intellectual and Moral Conceptions and great Spiritual Truths are revealed.

It has been assumed that with the Kingdom of Israel in Samuel, David and Solomon, the glory of the psychical age was fully revealed. Here the race of Shem as psychical attained the highest stage of development. The downward trend came by separation, schism, jealousy, strife, war, and crass idolatry, and the end for Israel and Judah was the Captivity in Babylon. The age of Israel was ended ; and the questions now asked were : How about the Work of Salvation and the Possession promised to Abraham ? Is there Hope for the future ? Will there be Restoration, Illumination and Purification ? Will the King come, the One greater than David ; and, will men see a Perfect Ideal Temple of God and a Kingdom of Heaven ? This was the problem given to a restored Israel, as a Kingdom of Judah ; and the reply given by the Jews was that the Kingdom would be like that of David, only more extensive, more powerful, with a greatness that would speak of Heaven and become regnant over all men and nations. This was the ideal of the first-born son from Egypt to Babylon, and from Babylon and Persia to Greece and Rome, and it must be remembered that the Adamic Son of Earth had also cherished great earthly ideals of a Kingdom of Man. It was cherished in Brahminism, by the attainment of great knowledge and a vision of seeing and knowing God as the All in all, and man as becoming godlike in all the fulness of God. This Vision of Knowledge, in the Pantheistic sense, is a delusion. A wonderful vision, a far-reaching dream. The dreamers were not really conscious ; there was no power in the vision to bring to men the reality of Salvation from the thralldom of sin and death. The races in India and the East have not overcome their enemies ; they have not been saved, and even to this day they are

the bondmen of sin and death. Satan, as an angel of light and knowledge, has been mocking them all through the ages, by mere make-believe that they knew so much when they remained ignorant of the Way of Salvation. With the companion race in the East, the Parsees, there was a higher development toward righteousness; they studied more deeply and truly the great problem of the Knowledge of Good and Evil. They actually arrived at the conclusion that the Mind of man is not only a great mystery, but that for its Salvation and as a heavenly Possession, man requires the Divine Illumination and Purification. This cannot be attained by sinful men until the Messiah comes and cleanses the fountain of knowledge and separates the good from the evil, and so reveals to mankind the Kingdom of God and the King of Truth and Grace.

The problems involved in this age of mankind are many, and they are very complex. It may be assumed that Babylon, Persia and Israel did not understand them; they may have attained to a kind of psychical development, but the Mind of the past age and the Spirit of the new age did not comprehend what was in the womb of time and about to be born into the world. The night and darkness had reigned; there was a startling revelation. Cyrus, the King of Persia, like a sun of righteousness, appeared; the night was gone, hope revived, sunshine and Illumination burst upon the world. The great movement was not only for light to mankind; it was a Restoration, a returning to God with the Purpose of rebuilding the City and the Temple of God. With the Illumination there must also be Purification from the evils and the idolatries of the past; and, How all this is to be accomplished on the earth is the problem of the new age. The thoughts, ideals and purposes of Israel, and of mankind, and what they hoped to do in the future is one question; but what the Spirit of God was to reveal to mankind is something very different. The nations went on dreaming and working to glorify the Adamic man and Kingdom of Earth; the Spirit of God was working for the great event in history, the coming of the Christ as the perfect, the ideal Man. The Generations of Heaven and Earth are now becoming conscious. Cyrus is a type of the Sun and of the Truth; the end of the age will reveal to mankind the Sun of Righteousness, the Light of the World and the Truth of God by the Way of Salvation; in

very deed He is in this age as its very Life. Perhaps, the simplest way to study this subject is to try to conceive what was involved in the Kingdom of Heaven and the results ; in what way the nations attempted to solve their problems ; and a brief study of Christ, the Son of Man, the Divinely Wise, Good and Gracious One.

As related to the Kingdom of Heaven and its Generations, this can be studied in the Books of Wisdom ; in the two series of Prophets of Israel and in the four Gospels. In the Books of Wisdom, as already pointed out, the range of thought is very wide. The Esau man is looking for the light of truth from Heaven ; and what is very important, there is the vision of the life in mankind as responding to the Power of the Spirit of God. The books in their order can be interpreted as the Work of the Spirit in Regeneration, in Chronicles ; as an Incarnation in Ezra ; as Salvation in Nehemiah ; as the Divine Providence in mankind and as a Possession in Esther. These all speak of the Power and Wisdom of God, and with the fifth book there is the change to the Life in man as described in the Book of Job. What he aspires after is Light and Life, to know and to do the Will of God. The Book of Psalms is truly the outcry of the soul of mankind for Purification ; the cry is for " God, the living God," and becoming like God. Proverbs and the Preacher are the earthly ideals for Grace and Sacrifice, and all this is so full of Power, Life, Spirit, Truth, Goodness and Grace, that the man breaks forth into a song of praise and love.

The Books of Wisdom are a deeply interesting study for what they contain, as expressing the conceptions of wise men in the age in which they were written ; but the interest is greatly increased when the thought arises that they respond to the Principles of the Spirit of God as a development in history, and that they are a special part of the Divine Purpose of God in Grace. The thought may be conceived that they are in their nature the records of Experience ; they speak to men so plainly that they do not require an interpreter or translator, and, it is only when the Song of Love and Praise is reached that the mystical realm of thought is entered upon. On the other hand, when it is suggested that the whole series of Books is the fulfilment of the mystical Generations of Esau ; a part of the Divine Purpose for the Illumination of mankind ; this

thought also is recognised that the Wisdom of God, as revealed in the Bible, is very wonderful, it transcends the thoughts of men as the Heavens surpass the earth. The lesson is that the whole Bible is a unity with a marvellous harmony ; and if the thought could be expressed in terms of music the Octaves would be so numerous that not even the most skilful musician would be able to comprehend them. The student, in this way, is led to think upon the Books of Wisdom as the environment in which he lives, moves and has his being. The particulars of the Power, Life, Wisdom and Love of God are all there ; but where is the thinker who can do the translation work and build up within himself a microcosmic world in scientific order ? The theory of Evolution might be applied here, but it would fail ; because when saying good-bye to the beloved Preacher, his last words would be, " Fear God, and keep His commandments." This is the great law of duty for all men ; and remember to cherish the Hope that, beyond law and duty, there is the land of light, truth and love.

The Books of Wisdom, as full of wise experiences, may be conceived as heavenly in this sense : the man treads the earth, or climbs to the mountain top, but, behold, on the earth also he is in Heaven : even if it is night there are the stars shining in their glory all round the great universe of God. It may be that this vision of Experience, for plain and thoughtful people, is so wide and wonderful that they may be taught not to confine their thoughts, as psychical and intellectual ; the imagination must be left free to soar into the future and to think in what the Kingdom of Heaven consists and how it is going to develop so that it may include the race of mankind. The Book of Isaiah strikes the keynote of Salvation ; the vision is that of Hope ; the Kingdom of Israel as psychical was not altogether a failure. It conveyed to men forms and ideals that will never be lost. There is truth in the thought that Life is greater than death ; the first-born King and Kingdom may die, but resurrection from the dead is a well-known fact in nature, therefore, it is reasonable to expect Regeneration, a Kingdom of Heaven of a higher order than that of Israel, and a King greater than David or Solomon in the future. The first thought in this series is that of Regeneration ; the second, in the Book of Jeremiah, is that of Incarnation. The man is a type ; he is not only

exalted, he is also an appointed one; his mission is fore-known even before conception in the womb, and his birth in time. As a sufferer he is like Messiah, but he is also a source of joy and consolation to many. The third prophet is also a priest, his name is Ezekiel, (the strength of God,) his mission speaks of Salvation during the period of Captivity; of great spiritual visions by the river Chebar; of Restoration and of the work of the Spirit in the nation, the City and the Temple of God. The fourth prophet is Daniel, (the judge of, or for, God,) among men; not as related to the past and the Kingdom of Israel, but, as the righteous judge ruling over mankind. In all these prophets there is the Revelation of Divine Power for Regeneration; for an Incarnation and a new man and nation; for a great Salvation and a Possession for the race of those who are saved; and there is also the vision of the Ruler and Judge who will rule over men when the Kingdom of Heaven extends to all men and all nations. This is the series that reveals the Power of God to give all these blessings to mankind. The next series deals with the living man. Hosea (the Saviour), the Merciful, brings to mankind the Light of Truth, so that men may know the truth as to family and national relations, and how it is that evil must bring upon men judgments; whilst faithfulness to God means blessings. The Book of Joel (the Lord is God) brings in the thoughts of judgment and justice, the Moral-Life ideal, that man should reflect the image of God; live upon God-like thoughts, as the Bread of Life, and by the way of Purification attain to God-likeness. The Book of Amos (burden, weighty) suggests the Burden Bearer, the Lord of Grace, the Gift of God to mankind, the Peacemaker, and through Him peace, plenty, safety and gracious Love. The Book of Obadiah (servant of the Lord) by the way of Sacrifice and Dedication to the service of God impresses upon men this thought, that the way of life and blessing is not that of self-seeking; but, of self-denial and even of self-sacrifice, because this is the strange doorway by which the saved possess the Kingdom of Heaven.

The Series of Hebrew Prophets from Jonah to Malachi can be studied in the light of the Generations in Genesis in their order of development; in the light of the Principles of the Spirit, and with the reflected light from the Beatitudes cast upon them. The octaves of thought, as of music, are



felt to be in harmony, and it will not be considered so very strange if the four series from Chronicles to the Gospels should come to be thought upon as a new Genesis leading the thoughtful student to the Revelation of a greater Man than Abraham and a greater nation and kingdom than that of Israel. The analogy appears to be that of the natural and the spiritual; the first is in a sense Adamic, educative, and doomed to failure; the second is a truly spiritual Genesis from Heaven and Earth to the Lord Jesus Christ as the Divine Man; and it is through Him by His Spirit, that the Kingdom Spiritual is ultimately revealed. As in Genesis four series can be traced, with their varied stages of development, so in this series there can be found the Powers of Heaven and Earth, and the Esau, or Adamic world; the Flood that destroys what is evil and saves what is good; how the saved race enters upon a new spiritual Possession; how the Name becomes known and being interpreted gives to mankind the light from Heaven; and how after long delay (Terah) there is the vision of Purification as by baptism with the coming of John the Baptist. Here, as out of a Spiritual Ur, (Light,) there is the Call to the Lord Jesus Christ, and to the fulfilment of all the Promises given to Abraham as spiritual for all mankind.

The Prophets in this series may be studied as prototypes. The first, Jonah (Dove) is entrusted with a message of peace, repentance and mercy to mankind; the man fails in his mission, through unbelief, but the message reaches its destination, and the result is Regeneration to Nineveh and to the world. The second, Micah (the One like the Lord) reveals the Incarnation of Him who is Life and Truth, Grace and Love. The third, Nahum (Consolation), is the type of the meek spirit, of the Holy Spirit, and of the Spirit as indwelling in the Lord Jesus Christ for Salvation; the Power of God to bring about the downfall of all earthly powers. The fourth, Habakkuk (the Wrestler), leads the thoughts back to the Patriarch Jacob, on his way home from Haran, when entering his hoped-for Possession. It is night; the angel wrestles with the man, and the man with the angel; and, as the day is breaking, the angel changes Jacob into Israel; as one who wrestles with God and prevails. In all these, the leading thoughts are the Power, Wisdom, Love and Grace of God in the Lord Jesus

Christ, in a man, in mankind, with this result the revelation of the King and His Kingdom of Righteousness. The fifth, Zephaniah (Hidden of the Lord), suggests the thought that the Ideals of Heaven are in a sense hidden from men. They are in the darkness of ignorance ; they are idolaters, not worshippers of the true God ; thus what they require is Divine Illumination that they may know the Truth in Christ and follow Him in the spirit of mercy. The sixth, Haggai (Festival of the Lord), is very suggestive ; Man, the Divine Man, the typical Man, is the true Temple of God, and all found in Him will become living temples of God revealing the order of Heaven, all that can be conceived as beautiful, true, good, holy and blessed. This is the vision of Purification ; it is where the Face of God is seen in Christ, in the restored and purified souls of those who are Christ-like. The seventh in order, Zechariah (Remembrance of God), is a voice of warning and of encouragement. Remember all the past with all its experiences ; remember the history of the servants of God in past days ; remember that God's message to mankind is that of Grace, Peace and Restoration ; and remember that all who are the followers of the Lord of Grace are called to the life of consecration to God's service and to be Peacemakers in the world. The eighth, Malachi (the Angel of the Lord), sums up the message of all the prophets. Moses and Elijah have fulfilled their missions ; another messenger like Elijah is coming to prepare the way for the King and Lord. He will come, it may be suddenly and in an unexpected way, but if He comes in the Spirit of Elisha, then receive Him with joy and gladness ; because He will prove to the world that He is the Prophet greater than Moses ; the Priest greater than Aaron ; the Ruler and Judge greater than Samuel ; and the King greater than David or Solomon. He will sum up all the past ; fulfil all that was fore-shadowed in Israel. He will bring the Kingdom of Heaven to men in His Own Person and as Man, and King of Grace and Glory, He will reign upon the Earth, until all His enemies are subdued, and they become His loyal subjects, in His Kingdom of Grace and Love.

In thinking of Scripture, as containing four divisions, it is not difficult to see that the first is made up of many Particulars and objective ; the second is psychical and subjective as converging upon a Person, a King and His King-

dom ; the third is general as dealing with mankind ; and, now the fourth has to be conceived as an end and as universal. There is a spiritual summation, a fulfilment of all the past, and the attention is fixed upon the Unique Man, the Lord Jesus Christ. There is a subtle thought here that ought to be remembered : it amounts to this, only those who are spiritually minded ought to expect to be able to see that which is spiritual. Only Joshua and Caleb could see, know, and understand, all that was involved in the Book of Deuteronomy ; only the Apostle John could see and know all that Christ meant for Heaven and Earth ; in what way Love is the fulfilment of Law and Gospel ; and he alone was privileged to see the four-square City of God as it came down from Heaven to Earth. But, is not all this parable and mysticism ? What is the good of all this in such a world as ours, where even wise thoughtful men find that harmony and unity is almost impossible in any world of thought ? Quite true, the scientific thinker will say ; but do not forget that we are not only on the verge of a new age, we are actually in it. The physical has actually been reduced to the spiritual, and the solid is now reducible to elements, to light and even to one ray that is beyond the power of reason. What this new age deals with is order, true relations of thought and law, and this is all involved in the-spiritual world. To put this matter plainly, the Man, the Lord Jesus Christ, is not to be compared with any other man, Zoroaster, Confucius, or Buddha, or even the saints of God who have been His disciples. The true way of testing is by order and law ; by Processes, Purposes and Ends ; not by the opinions of men but by what He is actually seen and known to be ; and, by His thoughts, words and works. It is in this way that the Gospels can be studied.

Begin with the Laws of Blessing and apply them to Himself, as the Fundamental laws of the Kingdom of which He is the King. The first is that being "poor in spirit" is the fit condition of entering, or being in, the Kingdom of Heaven. As Man, He fulfils this condition, all that He is, and has, is derived from God ; and this is true as applied to Sonship ; in the fullest sense, He is the Image of God. The second is mourning on account of sin ; this can be applied to Him as Man, because sin is the cause of all sorrow and it is by His sorrow that men receive comfort. The

third, the blessing upon the meek, He claims for Himself and for all His disciples ; " Learn of Me, for I am meek and lowly of heart " ; and in this school there will be found rest, peace, and earthly blessing. The fourth is the desire, to be, and do, all that is Right according to the Mind of God ; here the Man has Heaven in Himself, with the Promise and Hope of being fitted with all heavenly blessings. The fifth is the Blessing of being merciful ; this is Heaven, as living in the Earth ; it is the reflection of the Name, the Merciful and Gracious ; it is being in the Living Way of Mercy ; it is Heaven making man heavenly, as an Incarnation and as heavenly. The sixth is purity of heart with power to see the Face of God ; this is unique, it is the perfect conscious Moral Man, and here all other men fail, the light within them is as darkness and because they are not holy they do not see the Face of God ; although, it is well to remember that some have been privileged to see the reflection of God's Face in the Face of the Lord Jesus Christ. The seventh Blessing is that of the Peacemaker ; He is the Consecrated Peacemaker in Divine Grace, and only in, by, and through, Him, can men become peacemakers and become the children of God. The eighth Blessing rests upon those who are persecuted and reviled for what is right, true, good and gracious. This is the climax ; it may mean the Cross or the stake, suffering or death, but it really means the Life Eternal and the Kingdom of Heaven. The Man who conceived, put into words, and uttered these laws of Blessing, had them inscribed upon His Own Soul ; they prove His Kingship ; and those who can translate them into their own souls and lives need not go far to find the Kingdom of Heaven, it will be within them.

Another deeply interesting way of trying to apprehend the meaning of the Manhood of the Lord Jesus Christ is to take the Principles that express the Moral Law, and by such ideals to see if the Man and the Principles are in harmony. The summary of Moral Law as applicable to a man and mankind can be expressed under these ideals. 1. The Law of Love that is the root and the summation of all law. 2. The Law of Kinship that is the uniting link in the family. 3. The Law of Meek Obedience as to parents and teachers. 4. The Law of Right, that is of all righteous laws that are conformable to the Mind of God. 5. The Law of Truth

in thought, word and deed. 6. The Law of Goodness, Purity, Justice and Judgment as complete manhood in the image of God. 7. The Law of Grace, of Consecration, of giving and forgiving, which extends beyond the world of Moral Law. 8. The Law of Sacrifice, of Dedication, of self-sacrifice for the good of others, which also transcends Moral Law. These are heavenly, for the simple reason that the moral world and moral men do not require such laws; these come into operation when men become immoral, as the laws by which they are saved from the evil powers of sin and death. Extend these laws into the spiritual realm that is heavenly. Then 9. The Law of Salting that preserves, saves and brings blessings to all. 10. The state of Light, which like Leaven, permeates all that is living, and in this way the Truth becomes radiant in Glory and the Life is that of the Life in Christ.

There is a deeply interesting method of studying the Gospels, which gives very satisfactory results; it is studying them as an order of development. This requires to be done with a Paragraph New Testament, the method being to take eight successive paragraphs, and notice particularly their order, and the special theme of the series. This is really the method of scientific analysis, and it is very wonderful to watch the results as given by the Law of spiritual development. The conception here is that the method of the Spirit's operations become known and the eightfold order from Regeneration to Incarnation, Salvation, Possession, Illumination, Purification, Consecration and Dedication can be traced. This is good work for the analytical student; but, here our work is synthetical. We will do well to glance at the Gospels in the fourfold order, as divisions, and in this way suggest the harmony of the Law of the Spirit of Life and the unity found in the four Gospels. Take the Gospel of Matthew, the first in order, there is little difficulty in finding in it the problems of Regeneration and Incarnation. It may even be conceived that there is analogy in the Gospels with the order of development as fourfold in Genesis. If this is found to be correct then the conception is that the Gospels are a spiritual Genesis out of which there arises the Kingdom of Christ, as the Kingdom of Heaven. "Repent for the Kingdom of Heaven is at hand," is the cry from John the Baptist. The King is on the way, Regeneration in Christ is the theme of the Kingdom:

and, in the King, as an Incarnation from Heaven, there are to be found the laws, the constitution, the Processes, and the Purposes for which the Kingdom exists. It is interesting to notice that in the Generations of the Lord Jesus Christ, the details go back to Abraham, the father of the faithful, and it is in this way that the analogies can be traced. As Abraham fulfils all the past as contained in the Generations, and is the fountain from which the Kingdom of Israel has its origin, so the Lord Jesus Christ fulfils all the past, including Abraham and Israel, and, in this sense, He is the Fountain Head of all that is of the Spirit and Spiritual.

In the Gospel of Mark all the spiritual Particulars found in Matthew are converged into the Person, the Son of God. This thought transcends Israel and Abraham, it leads backward beyond Adam to the second day of Creation. The suggestion is this: utilise the gift of imagination, think of Jesus as true and perfect Man, but cherish this thought also, He is the Son of God, the High Priest of Heaven, the Saviour and the Salvation for the lost, and the Possession that constitutes Heaven for all those who by Divine Grace are saved from the powers of evil, sin and death. In reply to philosophic thought this is why He is the Saviour, the Son of God, and He is in Himself what becomes the Possession of mankind as Christ and Heaven.

The Gospel of Luke can be conceived as including all Particulars, as revealing the Person, and as advancing to the study of General Principles. The problem is changed; the Man, the Son of God, the King, requires to be compared with the powers and the rulers upon the Earth, and for this purpose men require the Divine Illumination that is the gift of the Holy Spirit, and the Purification of the Moral-Life which will enable them to see the Face of God through and beyond all earthly forms, ideals and theories. What men require here is light from Heaven (Luke) to dispel the darkness of Earth. This means that order and law have to be observed; not that Heaven and its Constitution are to be compared, and judged by what is earthly, as Herod and Jewry, Caiaphas and Israel, Cæsar and Rome; but these are to be judged in the light of the Kingdom of Heaven and all that is involved in the King. The question signs here are, How the Light of Truth, Illumination from Heaven, will reach the souls of men through Experience of earthly

forms, Psychical ideals, and all kinds of parables and earthly conceptions; until at last on their journeyings and communings about these things in His company they are aroused to ask the question, Who is He that sojourned with us by the way, opened up to us the meaning of the Scriptures, and revealed Himself in the breaking of the Bread of Life?

The Gospel of John is spiritual and mystical. Forms have vanished; ideals have been swallowed up; and even the widest experiences of wise men are set aside. There is a complete change in the order of thought. The student is no longer mystifying himself about how he can harmonise all his thoughts about Christ, the Man, the Incarnation, the King and the Kingdom of Heaven. The Light of Truth, like a ray from Heaven, from the radiant Sun of Truth, flashes into his soul and what he sees written as by the hand of God is this message: "In the Beginning was the Word, the Word was with God, and the Word was God. The same was in the Beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was Life; and the Life was the Light of men. And the Light shineth in darkness and the darkness comprehended it not." This is the glorious Synthesis of the Christ, as the Word, giving expression to, and summing up, all the past, and all that men in their ignorance had been groping after in their quest after God, the Living God. After Illumination and Purification then the Light, the Sun of Righteousness, Grace and Truth; the fulness of Heaven and Grace responding to Grace. Then also was made known the great truth that "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father; He hath declared Him." What is in the bosom is the heart; what is in the heart is Love; thus the greatest of all truths, "God is Love"; and Christ is the Love of God. This is the Beginning with Christ, and He is also the End. He is the First, and from Him proceed Processes, Purposes and a glorious End in Love. In Love He is also the Last; because as Love is God and Christ is First, so it must follow that He is Love even to the Last, and beyond the Last there are not any Processes or Purposes. Sum up Divine Grace and it is Love as Consecration for saving the Lost; it surpasses this, in the realm of Life, because here it is Dedication

as a Divine Sacrifice, and this is the theme of the Gospel according to John.

If, then, the great truths in the Good News from Heaven can be thus translated into Divine Love in Father, Son and Holy Spirit, is it so very wonderful that sinful men so selfish, ambitious and self-seeking, could not comprehend the story, or even receive it? Yet it has been revealed to many who by receiving it have been endowed with Divine Power to become the Sons of God. Their experience is summed up in Love, Faith and Hope. Thus the Gospel story is the Revelation of the Way to Heaven; the Truth that is in Heaven; and the Life brought from Heaven; so that the children of God might in the Spirit of Patience and of Love walk in the Light that shows the Way to Heaven. This Gospel story may be studied with great profit by students who love to walk and talk with wise men, because it is really for those who are true seekers after Wisdom. To the first question: Whence? The answer is in the introduction. When? The answer suggested is that in a special sense it was when "the Word was made flesh and dwelt among us, full of Grace and Truth," and "we beheld His Glory." Why? This is revealed in His Mission, His call to His disciples and in the constitution of His Church and Kingdom. What He was for all His followers, and what He did by them is the revelation of the Processes found in the Gospel. How He became the Saviour of men is found not only in the Gospel; it is the problem of history, of the Desert, of the Kingdom of Israel by analogies, by actions, by teaching, by the power of healing, by quickening the dead, by humbling Himself to serve, by permitting evil men to persecute and crucify Him. Who He is revealed to be, by His Resurrection from death, by His glorious Ascension into Heaven, by His Regnant Throne and Kingdom over the Universe, is known by all who love and serve Him. Wise men are still studying His Life, and they are asking, Whereunto will all these revelations bring men? Whither will they find themselves when the Divine Purposes are known and the End is reached?

*Enquirer.* The tests you have applied to the Gospels and to Christ appear to me to reach very far. There ought not to arise any question as to the Cause, God the Father; the Processes in history are all involved in the Beloved Son, the Lord Jesus Christ; the Purposes revealed in the Bible



are all attributed to the Holy Spirit. Thus it is not strange to think of the Lord Jesus Christ as Man in the Image of God ; the consummation of past ages ; the perfect manifestation of the Work of the Spirit of God. It is not necessary for me to add anything to what you have said about the manhood of Christ as tested by moral laws ; and I agree with you that the Beatitudes, as the Laws of the Kingdom of Heaven in Grace, are not only comprehensive, they are Divine and they are wonderful as a translation of the Principles that teach men the Way of Salvation ; the Truth about the Way ; and the Life that Christians ought to live as the followers of the Divine Saviour. I do not think that it is needful for me to deal with the question of man's failure, his sinfulness, wickedness, unrighteousness, tendency to error in thought, word and deed. What seems to me necessary here, is for Science to study and define the perfect moral Man as subject to moral law in Love, Kindness, Meek Obedience to laws, Righteousness, Truth, Goodness, Grace and Self-Sacrifice. The contrast is between light and darkness ; hatred and love ; to be an alien and not akin ; to be proud and self-asserting, an outlaw ; to hate what is right and do what is wrong ; to become a conceited fool instead of a lover of truth ; to do evil and not good ; to be selfish and covetous, not generous ; and to be self-seeking and self-glorying, instead of self-sacrificing for the good of others. All this means work for scientific thinkers in the future ; and they will require to realise that their accumulations of mere human wisdom leave them in the desert of Ishmaelism. The Kingdom of Truth is one ; it has a definite constitution ; it is light, order and law ; it is a Divine Revelation to men by the Holy Spirit ; and thus it can be studied as a real cosmos. Where ignorance and error reign in the darkness, the Light of Truth is required ; let in the light of truth ; get perfect prisms ; study the spectrum in all its modes of manifestation ; find the perfect re-refracting Prism and the result will be the synthetic Light from Heaven.

## CHAPTER IV

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### THE SPIRITUAL KINGDOM OF LAW AND GRACE.

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*Student.* Permit me to congratulate you on your apt and forcible analogy from the realm of physical Science to that of the vision of Science in the Spiritual world. It is a fact that the Light of Truth is everywhere in all the particulars of the universe ; the light is refracted in the prism of man's three-sided moral nature ; but the man being so imperfect, so sinful, sees only a chaotic spectrum ; he does not know, or understand, what the true, real related spectrum of truth means. Science has been working in the right way. It has been semi-consciously aiming at the purification of the prism, the individual man ; and now it has been so far successful as to reach the conclusion that the Perfect Ideal Prism is waiting, has been long waiting, to demonstrate the fact that the true spectrum can be synthetised into the One Light of Truth. We owe Newton's memory a great debt of gratitude ; he was a scientific prophet indeed ; and we thank the Lord of all Prophets for all His gifts physical, psychical, moral and spiritual.

Here we have to ask ourselves a very strange question : Are we once more back in Judea ; have we been the disciples of the Lord Jesus in His sojourn upon this earth ; have we seen His rejection, trial, death, Resurrection and Ascension into Heaven ; have we from time to time received gracious visits and realised His Presence ; and after periods of waiting, are we full of expectation that His Spiritual Kingdom is actually coming to mankind ? If by the pathway of Science the Man, the Saviour, the Son of God, has been Glorified ; is it too much to expect that, by His Spirit of Truth, there may come to mankind another Pentecost of Blessing ? It is not incorrect to suggest that men everywhere are expecting that a great event, a new age, is about to dawn upon them. If so, it will not be out of place to recognise the fact that Science also is numbered

among the Prophets of Truth, a servant guiding men back to Christ, to God and to Heaven. When the disciples of Christ (men, women and children) are all with one accord, in one spiritual place waiting, expecting and praying for the coming of the Holy Spirit, and the Kingdom of the Spirit of Christ, then the great event will take place and men will consciously know and understand that the new age is come.

Here, on entering upon the study of the fourth division of the Bible from Acts to Revelation, it may be advisable to link the Gospel of John with the Book of Acts. The Gospel is the end of the third division, at the spiritual stage of development; the Book of Acts is the first portion of the spiritual age. The Gospels are all to be classed as spiritual in the third division, and as there is a link with the Gospel of Luke, who is the author of the Acts, it is fitting to think upon the line of development as related to the great world of Experience. By turning the thoughts in this direction it is easier to see and know why the events at Pentecost took place in the natural world in which men live. It must be remembered that the Bible as a whole is a spiritual Revelation to men. Thus the Law of Development, as related to the Bible, and as related to mankind, has to be kept in view in this study. As related to Revelation the facts are spiritual; as related to the disciples, as spiritual children, it was needful for them that there should be great signs and wonders. Indeed it can be conceived that, without these, many would have remained unbelievers in the Resurrection and Ascension of the Lord Jesus Christ. The difficulty here is to understand the position of the disciples on the one hand; and the standpoint of Science and the coming age on the other. The one expects signs and wonders, the other is not inclined to entertain anything that cannot be explained, set in order, and governed by law, according to the true relations known as in harmony with reason. In a sense, it has been asserted that Science has abolished the belief in miracles because it has, by law, worked such miracles in the physical world that childlike onlookers can only regard them as wonders. They do not comprehend how such effects can be wrought by men, and thus the electricians and other scientific workers, in other ways, might well be looked upon by the superstitious and ignorant as magicians. Looking at the signs and wonders

at Pentecost, the healings, tongues and gifts bestowed upon men by the Holy Spirit as suited for that age of development, we may be able to sympathise with those who place Faith above Reason. Still, it would not be wise to reject the attitude of Science, which has climbed a steep hill of knowledge and is rejoicing in the clearer light of truth and the more bracing atmosphere of Heaven. The differences in the outlook may be explained in this way: the children are looking backward to Pentecost and are praying for, and expecting, a similar Pentecostal day of Blessing; the men of Science, with grave faces, are looking not backward to the beginning but forward to the end of the Christian age and to the finished work of the Holy Spirit in the days that are yet to come. If these thoughts are kept in view in the study of the New Testament, as a Revelation of the Kingdom of the Spirit in the Bible, and the history of the Christian Church in the world, then the scientific thinker may be able to see more clearly how it has come to pass that he is justified by Faith, and, at the same time, not condemned for looking for a Kingdom of Heaven and a City of God that far surpasses the highest ideals of Judaism, Greece and Rome, or even that of the Days of Pentecost. To-day in the Christian Church there are some who are looking for signs and wonders to take place more especially in what is known as Faith Healing, in many forms; there are also some who are looking for the reversion of the Babel curse of many tongues and the coming of one pure language; and not a few are looking and working for the ideal Christian Commune where the family of God will enjoy the blessings of this earth. In all such matters Science is not greatly interested, for the simple reason that they do not prove to be right, true and good; neither do they indicate the way by which men are to attain to the knowledge of Divine Order and Law. What Science might be inclined to say about Faith Healing is that the scientific knowledge of the body, of the laws of health and the prevention of all kinds of disease, is of far greater importance than to obtain healing by faith; because the ideal in Nature is that men should study and know, and as rational creatures obey physical laws, and all the other laws of their constitution. As with healing, so with the Wind, the Tongues of Fire, the diversities of Tongues and the ideals of the Communists. The important matter is knowledge of order

and obedience to law ; this is the ideal involved in every man ; and this is what he has to realise if he is to become a man in the image of God and like the Lord Jesus Christ. Science may even ask this question : Is it to be supposed that 2,000 years under the tuition of the Holy Spirit have been spent in vain ; and, at the end of this Spirit-age, are men to be considered as children still at school ? You will excuse these remarks about grown-up children ; the object in view is not to give offence, but to create careful rational thought in the study of this subject.

Let us now very briefly consider, from the standpoint of inductive science and of philosophic synthesis resulting from Science, the first division of the Spirit-age of development from the Acts of the Apostles to II. Corinthians. The Book of Acts can be conceived as the Revelation of the Work of the Holy Spirit in the realm of Regeneration, as the Power of God for the Salvation of the race of mankind from the thralldom of the powers of evil, sin and death ; and with this Power there must also be considered that of Life as an Incarnation of the Holy Spirit in individuals, and in the whole race of mankind. As the Power of God, in Regeneration, and the Life of Christ, as a Germinal Incarnation, are to be found in Genesis in relation to the Kingdom of Israel as psychical, so the Power of God and the Life in Christ revealed in the third division of the Bible are found to be related to the Kingdom of the Spirit of Christ.

The first conception is that of Forms and of Ideals ; the second is that of Illumination and Purification ; and, in due time, that of peace, joy, wisdom, righteousness, truth and love in mankind. The series from Acts to II. Corinthians, following the revealed order of the Spirit, is similar to the Regeneration of Israel ; now it is of the Gentile world ; and, at the same time, the fact is made known to men that the Spirit, as the Incarnation of God in Christ, has become, through His Ascension into Glory, an Incarnation of the Spirit of Christ in all those who are His faithful followers. The story in the Book of Acts narrates the outward and visible signs of the coming of the Kingdom in power. It is the record of the events that took place in Jerusalem, Judea, Samaria, Antioch, Greece, and the Roman Empire. A notable and most wonderful Kingdom of Truth, Grace and Love had come to men ; they could not deny the facts ; and these facts are the conscious

experiences of Christian men and women during the Christian age.

The second aspect of the development of the Spirit Kingdom is that a change takes place from the objective world of thought to the subjective, to the Spirit and Mind of Man and Mankind. The background of the picture is the Adamic man with his Mind as dark, ignorant, evil and idolatrous ; and the Mind and soul of Mankind in a similar condition to that seen in the Roman world in the days of Nero and other Emperors.

The Epistle to the Romans is a great study in spiritual psychology ; the range of thought is very extensive, but it can all be summed up in the Work of Salvation from the powers of earth, sin, evil and the devil, and the substitution of the Kingdom of the Spirit in the Church of Christ. The important line of thought to follow is that of a world dead to God, Law and Love ; a new form of Life derived from Christ ; a new Spirit, distinct from that of Mosaism ; a new Mind as justified by Faith. All this reveals the differences between Adam and Christ, Law and Grace ; and also that the Spirit of Christ in the Church fulfils all that was involved in the Lord Jesus Christ.

The third aspect to be studied in this series is found in the first Epistle to the Corinthians where the development is in the intellectual and moral world ; the work of the Spirit being that of Illumination and Purification. The contrast is between aspiration after Wisdom as a gift specially given to the Greeks ; and of Law, government, dominion and administration, as specially desired by the Romans. What the apostle discerned was that in the Church at Corinth the Christians were not living the Christ-like Life, but on the contrary were ambitious, self-asserting, jealous, and divided into sects and parties. It looks as if they had never heard of the Beatitudes and Divine laws of the Kingdom of Grace. The Corinthians may be very intent on gaining Wisdom, but how are they to attain to what is heavenly, if they have not even become poor in spirit, and meek in heart, and do not understand the Law of Righteousness ? The question to solve is not Illumination by the keen Intellect, or Purification of the heart by Ethics ; there must be the ear listening to the teaching of the Holy Spirit, and above all the Lord Jesus Christ must become the Ideal in Life.

The fourth aspect of this study, in II. Corinthians, leads the thoughts to Consecration and Dedication. What the onlooker sees is the Apostle Paul in the midst of his earthly trials and troubles which almost overwhelm him, they are so many and so great. He finds himself in the train of the Blessed Law that gives light, life, hope and help to the peacemakers and the persecuted. The victory is not to be gained by earthly wisdom, or by law. The true laws to follow are Mercy and Truth as they are to be found in the Lord Jesus Christ, under the guidance of His Holy Spirit. Here we must pause and think. It is very well to find the Apostle following in the footsteps of his Saviour and Lord ; but somehow we seem to feel that we are not advancing as we ought. We are familiar with this line of thought as applied to Judea, Greece, Rome and the world. For nearly 2,000 years men, known as Christian thinkers, have studied, and received blessing from these Epistles. In their nature they are still objective, something to study, and even Science seems to fail to translate the forms and ideals into spiritual order, divine law, the Power of God and Eternal Life.

*Enquirer.* Do you know that you have expressed my own feelings about this line of study. We seem to have gone over this realm of thought until the pathway we have been treading is getting quite hard under our feet. My thoughts have been carried back to the Divine Teacher. I have been listening to His Voice and what He is saying to me is this : "Listen to the Parable of the Sower." The Sower of the Seed is the Wise Teacher ; the Seed is good, it is the Word of God in Grace to men ; study the effects of the sowing on the hard pathway in life ; upon places that are stony with no roothold ; where there are many other seeds that will spring up, as thorns and thistles are so apt to do ; and then think of the clean, well tilled soil and the results in the harvest time. But that is parable, you will say ; the story and the explanation of its meaning are well known ; but what have these to do with the Epistles, the Kingdom of Heaven, and the subjects we are now studying ? Why did the Master teach men by Parables ? "Because seeing they see not ; and hearing they hear not, neither do they understand." In other words, the parable is the form ; the translation becomes the change into ideas, thoughts and words ; the results of interpretation,

comparison, reason and relations are that the man makes the parable his own personal possession ; he knows what it means spiritually, as divine truth, in heavenly order, under divine law. Here again we can thank our friend Science for his help in this matter ; because it is well to get away beyond forms and parables, ideas and ideals, relations and theories and try to reach the spiritual facts.

If you will permit me to express my thoughts about this subject, what I would suggest is that all our lives we are unconsciously, or consciously, following this Law of Development. What is childhood but a flowery pathway well trodden, with plenty of seed falling on it ; there is no fruition, the birds of the imagination play with the seeds and devour them. What is youth, as a rule, but shallow ground, the rock beneath, the time of sunshine and pleasure. What could the young expect but a quick response to what is right, true and good ; yet the ideals die, too much sunshine may kill what is good and there is no fruitage. What is manhood with all its anxieties, cares and troubles in life, but the conflict with the thorns and thistles. The world is too much with us ; and the world and worldly people do not make the best of life ; they are of the Adamic race, and thus they are unable to rise above morals, politics and ethics. There is a better way of life from childhood to old age ; it is where Grace reigns and Faith, Hope, Patience and Love bring forth their precious fruits. If the parable can be applied in this way to one person then it is equally applicable to all men, and the important question for one and all must be the stage of development and the results.

It is easy to understand that the first series of Acts and Epistles are applicable to life, as a whole, as related to visible earthly forms, to ideals, to true spiritual relations and to results. The great world heard the message of salvation, despised the message and the messengers, and men could see that the travellers on life's highway were trampling what was so precious under their feet. The Romans were awakened from their sad, pleasure-loving, ambitious method of life, and having no root in themselves the good seed, in too many instances, withered and died. The Corinthians cherished their own thoughts about the wisdom, the glory, the greatness of Greece, but what they loved was to them as thorns and thistles, the fruit was strife and vain-glory. It is true that these peoples failed ;



but what bountiful harvests of the Spirit of Christ in Divine Grace and Love, and what Sources of blessing the Gospels have been to men through all the ages.

If the thoughts are turned to the second series of Epistles, Galatians to Colossians, a similar development may be traced. Take the Epistle to the Galatians; here is a veritable stony ground, a pathway trodden very hard by men known as Judaisers; they said that they loved and obeyed law, but they hated Grace in Christ; the pathway had become very hard indeed; it is easier to tread a well-known pathway than to open up new highways for the world.

What a glorious ideal, what a vision to conceive, is that in Ephesians of the Man, the Lord Jesus Christ, as ascended up into heaven, regnant in power and glory. What a failure to lose faith and give up hope because His coming is delayed. Can it be true that the vision is mystical, imaginary? Has it not broken the stony heart and brought water out of the rock? May it be that the soul is too shallow, dry, parched up, so that the very sunshine of life may bring about death?

The Epistle to the Philippians comes next. In the fellowship of the saints, the position may not be all that is desirable; there are always two ways of looking at life. The right way is to rise above troubles, trials, a prison even, and the martyr's death; it is ever to imitate Christ, to think upon this world as a colony of Heaven; to be kind and generous to all companions. The wrong way is to lose the spirit of adoption, to become worldly in spirit, to become ambitious and self-seeking; these are the thorns and the thistles of the Christian life. Happy are they who avoid all such troubles, because they prize the wealth and the blessings of glory that are to be found in Christ.

In the Epistle to the Colossians there is found a glorious field of thought ready for the good seed. The strange thought is that instinctively, intuitively, and in harmony with the reason, the thinker has been translated into a new Heaven of thought; he knows as he is known; there is mystery everywhere, but how glorious the mysteries are in the face of the Lord Jesus Christ and the Love of God. True, God is All in all, but who can fully realise "that no man hath seen God at any time." He reveals Himself in His Works and in His Love by the Lord Jesus Christ;

and by the Way of Revelation He is known as Light, Life, Truth, Grace and Love. Thanks to God and Christ the great mystery of life does not remain objective facts of thoughts and words ; they become spiritually vital by the work of the Holy Spirit within every Christian man. With the knowledge of the Law of Love, and conformity to it in life, there is brought about the mystery of reproduction by the fruit of the Spirit. What a mystery that must become to a saved man knowing, and conscious of, the image of God, and likeness to Jesus Christ, the Lord.

Let the thoughts be turned to the third division of the Epistles and what can be discerned as a field for the Sower is the Christian Church ; as visible, as ideal, as organised, and as in a measure realised. The order of the development can be traced in each division as that of the work of the Holy Spirit in the Church, in persons, in congregations and churches. The field of this world is large or small, according to the outlook ; it is that of all the churches in their spiritual union in Christ, or it may be one little family circle, where love reigns and all are brethren.

The Epistles to Thessalonians may be thought upon as the great Church of Christ everywhere in all its particulars. It is a wide pathway, through a great field, many are in it, even idolaters, and the Man of Sin may tread the hard ground, not even conscious that he is a trespasser. For the faithful the exercise should tend to growth in Grace, but how difficult it appears to be to get the good seed recognised ; the world, the flesh and the devil are all busy ; they devour all that they can seize ; thus, as many say, the Visible Church is very like the great world. There is consolation in the thought that it will not always remain so. Christ will come, His enemies will be destroyed, and the Church Visible will shew forth His glory.

The Epistles to Timothy may be compared with the second class of hearers. The Church is that of the young and the inexperienced, so it can easily be understood that many of these, as idealists and ardent reformers, will receive the good seed with pleasure. But if the ground is stony and the heart hard ; how easy it may be to lose the first love, to bask in the sunshine, and thus permit the seed to die and the green leaf to fade away.

The Epistle to Titus may be studied with the eyes fixed upon the organised Church. Even here may be

found thorns and thistles that spring up and hinder fruitfulness. Faith, Hope and Love are apt to be choked ; the atmosphere of the world may be very strong in the visible organised Church, in fact it may even become political and Adamic, and such a Church is not that which cultivates the blessed Gifts and Graces of the Holy Spirit.

The Epistle to Philemon may be compared with a well tilled field. There is good ground, plenty of seed, willing workers, forgiven servants, and all are at peace with one another. They love their Lord and Saviour ; they love one another ; they welcome strangers, and thus, though only a family circle, they are all one in Christ and Christ is All in all to them.

The fourth division of the Epistles, Hebrews, James Peter and John, may be thought upon as the good field wherein the Seed of the Word has been fruitful through all the ages. Yet all have not been equally fruitful ; for within the true Spiritual Church, there are degrees of fruitfulness. View the Hebrew Church in its "crossing over" from Babylonia to the promised land, and how precious is the Seed and how fruitful in Abraham and in the land of promise. Here Faith in God lives and there is the promise of a great harvest ; but there was also a hard pathway, and all were not Hebrews who crossed the great river to find a better country. It is not inconsistent to think of Mosaism and Judaism as desert places ; here the faithful require Bread from Heaven and Water out of the Rock to keep them alive. It is a great result in such a world to find that Faith and Hope survive all changes and at the end the faithful and the true bear precious fruit and become the means of blessing to mankind. Here it is well to remember that the Church of Peter, the Christian Church, as an organisation, is seen in the light of History, to be very imperfect ; but in all these Churches the student is trying to discover what is the true spiritual Church on Earth and in Heaven. It is enough to say that the history of the Church is full of saintly names of those who, in the midst of this world's troubles, thorns and thistles in abundance, have loved their Saviour, lived the life of Grace, been kind to their fellows, and in this way proved that they were Christians in deed and in truth. The Epistles of John appear to breathe the very spirit of Faith, Hope, Patience and Love. Love fulfils all law ; God is Love and Love is

law ; it is the field in Heaven where the returns are an hundredfold. If this were to be translated into heavenly ideals and attainments, then the strange multiplication would take place that the one solitary seed sown in the earth becomes changed into the image of God ; it is like the Lord of Grace and Love. It is a most marvellous revelation and manifestation of the Spirit of Christ and Truth that the man can no longer think of himself as a child of Adam, and of the fallen race, but in truth, by the Spirit of Adoption, becomes a child of God and a citizen of the Holy City.

*Student.* Many thanks for your reflections upon the Parable of the Sower and the good Seed, and the line of thought you have taken in dealing with the Epistles of the New Testament. It is certainly a new way of looking at this very complex subject, and it may prove useful to others when they are walking upon the hard pathways of human life. When over-sanguine, they are likely to lose their ideals ; or, when involved in the troubles of this life, they are in danger of the world, the flesh, and the devil rising up against them and subduing them to the bondage of this world and its many vicious enticing powers. We would gladly welcome those who are spiritually minded to help us on our journey. How are we going to arrange our thoughts so that the pictures, the ideals, the conceptions, and the order will form one whole as related to ourselves ? Why this is the very thing that students of the Book of Revelation of St. John have been doing for centuries, and it is not so very strange that they have, in a measure, appeared to fail. What is the reason for failure ? It may be that the Work of the Holy Spirit is not yet completed. We are not at the end, but at the third stage of development ; the perfect interpretation will come when the four-square City of God is in our midst and we begin to " know as we are known."

Heaven is Love ; quite true, but it is also Light and Life. There is the Sun central in our system, and do what we will, it is plain enough that the Law of Gravitation will keep us in our orbit of motion. The Sun shines, the Light is glorious ; but who can gaze steadily upon the radiant brightness ? The eyes need rest, the Sun has disappeared, it is night ; now is the opportunity for the astronomer to use his eyes and his telescope that he may

watch the movements of the seven planets and see their reflected glory. What is the vision now? Space has become the Church, and in it there are the seven Stars; but, strange to say, in the very midst of the Stars, as seen by the spiritual vision, is the Son of Man in His glory and He Himself explains the mystery of the Stars and of the Candlesticks. The Stars are the pastors, and the Candlesticks are the Churches. The thought to remember here is that the Son of Man becomes no longer visible; the Stars and the Churches are seen, and in their order they are dealt with, according to their Faith and their works. It must not be lost sight of that although the Son of Man cannot be seen the Spirit of the Son is there, for the purposes of Regeneration and of Incarnation. The Churches are in the World; and the World, the Flesh and the Devil are in the Churches. It is very sad to read that the Church at Laodicea was so very worldly; that it did not know its own great spiritual poverty; and that, through its wealth, power and greatness, it was not in spiritual fellowship with the Saviour who was waiting at the door of the Church to be admitted.

Change the scene but continue the development; the vision now is psychical, ideal, heavenly. The contrast is great; there is a door seen open in Heaven; a Voice is heard giving the invitation to ascend and see what has not as yet taken place. The voice had a wonderful effect upon the beloved John; he was "in the Spirit" and the vision was Heaven, the Throne, the Glory and the Divine Worship. What is the great mystery of History and of the Mind of man? To put it very plainly, it is this, that God has in His hands a marvellous Book of Creation, Generations, Providence and Regeneration, and men have discovered that they are unable to open the Seals or read the Book. The question here is this, How could they expect to do so? How could they know and understand the Processes; how fathom the mysteries of the Divine Purposes in Grace until the Work of the Spirit in Grace was fully revealed? The fact to notice is that all history is Revelation; and the Revelation takes such strange forms that it is little wonder if sinful men misinterpret what they see, and pronounce false judgments upon what they do not understand. Man's Choice was to know both good and evil; the good he would prefer to the evil; but, where evil is found it

must be overthrown to find the good ; and, in reality this is the great mystery of history not yet fully solved. The vision of Psycho-analysis here reaches very far ; it begins in every man ; the way is long, tedious, arduous ; but there is Hope when there is Faith, there is a fulfilment of what has been promised, as in Israel, in the days of David and Solomon ; and a still fuller consummation may be expected when man, Israel, humanity and Heaven are found to be in harmony and unity.

What is the great wonder in Heaven ? It is said to be "a woman clothed with the Sun, and the moon under her feet, and upon her head a crown of twelve stars, and she being with child cried, travailing in birth, and pained to be delivered." Waiting for the birth of the Child was the enemy, the great red dragon of evil omen, very powerful, strong and regnant upon the earth. The Child was predestined to rule over all nations, thus, He was received up into Heaven and sat down upon the Throne of Glory. The woman clothed in light fled into the Desert ; the Church was persecuted ; enmity, strife, hatred and war followed, and the conflict is that of the Christian age, at least, although it might well extend to mankind. The opponents in this great struggle are the Lamb of God and His followers, who are being saved from their terrible enemies, and the Dragon and his followers, as they do their very utmost to keep their Adamic inheritance and to thwart all the right, true, good, gracious and far-seeing purposes of God upon the earth. The order of development in the world of evil is that an evil beast comes out of the sea, who received power and authority from the dragon. His portrait is hideous, as a blasphemer, a fighter, even a deified beast as an object of worship. Still another beast arises out of the earth, a strange hybrid monster, with horns like a lamb, and having the voice of a dragon. It is this beast that is the great deceiver ; ambitious, autocratic ; the personification of power, greatness and earthly glory ; and if anyone would try to discover what the beast means, it is the number of a man ; but it is that of man multiplied 111 times, or 666. There is another side to this story of beasts, and their successes which were not permanent. They were permitted to exercise their hateful influences ; but quietly, significantly, the work of Grace was carried on among men ; thus the day for their recognition came round ; and

the day of judgment upon Babylon and the beasts of this earth. This is the climax of the Adamic world's greatness and glory. It is as if a terrible revolution had taken place ; and the onlookers are unable to restrain themselves ; they burst forth into song, saying, " Hallelujah, Salvation and Glory and Power belong to our God for true and righteous are His judgments." This is where it may be conceived that Order and Law become supreme ; and the multitudes of the Redeemed, as the voice of many waters, and as the voice of mighty thunders, say " Hallelujah for the Lord our God, the Almighty reigneth."

This is a very brief conception of the long struggle between good and evil on the earth ; the great struggle between Adam and Christ, and even, in a sense, of morals and ethics against the world of Divine Grace and Mercy. The fierce battle has raged in the great world of the senses and of Experience ; it has entered into every man of the race of Adam, with the One exception ; and, as men know too well, it has reigned in all nations and empires in the forms of ambition, covetousness and autocratic power. What men are beginning to see, and become ashamed of, is that all this has been an awful blunder utterly unreasonable. They could be guilty of such actions only when under the degrading service of the World ; when, under the powers of the Flesh, as a beast, they were debased, dishonoured, and made the tool of the subtle devil. The point here is not to try to make scapegoats of the World, the Flesh and the Devil, but to try to comprehend the great thought, how near they are to every man, and how awful their influences have been upon mankind. This is a sombre problem to study ; it is not to be explained by experience or philosophy ; the keen knife of science must be used to discover universal order and law, and to separate what is lawless and accursed from all that is law-abiding. Faith and Hope have done good service in the past ; Patience is still toiling onward and forward, in this day even, when it is still dark. The eyes of men are turned heavenward and they see a ray of light in the east ; they may not be able to say whether it is electric, magnetic, or the first ray of the new day. Some are bold enough to say that the new phonographs they have discovered are going to be very useful. Some say they have heard a strange, unknown voice saying, " the Marriage of the Lamb is come,"

and those invited are to hold themselves in readiness to enter in and enjoy the heavenly feast. We will not stay to listen to all the voices that are sounding around us. There may be some who have seen the Holy City in its descent from God ; others will tell us about the walls and the gates. What men require is the Tree of Life and the River of Life, that they may eat and drink and live for ever. There is still another Voice that some may hear saying, " Behold I come quickly." Let all those who love their Saviour and Lord respond with this message to Heaven : " Amen ; Come Lord Jesus."

*Enquirer.* Your remarks about the Book of Revelation have struck a new keynote ; it is not easy to follow you in your strange interpretation of this wonderful Book. I suppose it is true that physics can be studied, as a world of forms ; and doubtless light, heat, electricity, and magnetism are now within the range of human experience. If these experiences come through the channels of the special senses, then it would follow that they would become ideas, thoughts and words. Having gone so far into such a world of thought, it is in harmony with reason that men should try their very utmost to discover how that which begins as a chaos should in the hands of Science become a perfect universal cosmos. It is in this way that I have been able to apprehend your thoughts about analysis and synthesis, inductive and deductive methods of reasoning. The thought that is impressed upon me is that there are not only order and law in the universe. In the very nature of things the thinker cannot but discover that, in the Light of Truth, he is face to face with the Lawgiver, the All-Powerful Creator, the Life that is Eternal, and the Holy Spirit who is the Source of all Wisdom. It will be granted that this knowledge is Moral as related to the Lawgiver ; it is that great world of thought wherein the man finds himself walking in the footsteps of the Creator. Here I pause to think what this Moral Order and Moral Law mean. Are they inherited through Adam, the first man ; or are they really and truly derived from the New Man in Christ ? We must remember that the Bible as a whole is a spiritual Book ; it is not limited by what is earthly. The ideals derived from the Book and its history are that the Adam man sinned and died, as related to God ; the Adam man is thus counted as dead spiritually, and the problem of history is not the



re-creation of Adam but the coming of Regeneration and Incarnation in Christ. "In Adam all die," but in Christ there is Life and Salvation. What follows from all this is well reasoned out by the Apostle Paul. Humanity has two federal heads, Adam and Christ; and the history of chief importance is that of Christ at all stages of development, throughout the whole Bible. This aspect of the study of the Bible does not alter the facts as particulars, as persons, as general conceptions or as universal truths; rather it tends to emphasise the thought that Christ is All in all. What ought to be remembered here is that the Revelation always precedes the reception of the message by man. If he could only realise it he is following a faithful Guide; and, on his part, it is wise not to cutstrip but follow, not dictate but learn, with a meek and teachable spirit the lessons that have been given. I will not detain you longer by expressing my thoughts upon this subject; what I am now anxious to hear about is whether the history of the Christian Age can be so traced that it can be made to synchronise with the Book of Revelation.

*Student.* What we have found in the Book of Revelation may be summed up in four thoughts. 1. A Church on Earth regnant and triumphant in the Spirit. 2. Heavenly ideals and thoughts about the King, the Kingdom, its Constitution, administration and success. 3. The awful conflict upon the Earth between the Powers in Heaven and in the Church on the one hand, and the beastly powers of earth on the other, with this result that the Light of Heaven abolishes and destroys the darkness, ignorance and evil found upon the Earth. 4. The End is Heaven, the City of God, the Feast, and the Coming of the King in His Glory. My own impression is that we will do well not to enter into details here; the question is one of synchronisation or of analogy, not of identity or of literal translation. The suggestion is not that of logical interpretation, rather it is that of Patmos-like isolation; it is to take one sweeping glance round the horizon of Christendom and see whether a similar development has taken place in history. The first thought is the Christian Apostolic Church going forth into all the world conquering and to conquer; but the Church and the world are incompatible, and the result is that the Church appears to be worsted in the conflict with the powers that are evil. The second thought is that there

is more in Heaven than the men of earth can comprehend. Above all, there are the Divine Cause and great Processes that require to be studied as related to Heaven and earth. Against Heaven there rise up all kinds of enemies known as Gnostics, Manicheans, Neo-Platonists and Politicians, who foolishly imagine that they can fight against the Lord of Heaven and become successful. The results are failure ; but the fathers in the Church are endowed with wisdom from on high, they find, and build, a City of God, and in this way they are able to resist their enemies. The third thought is that, in due time, the difference between Church and State was set aside ; the Adamic spirit of earthly politics reigned in the Church ; and the Blessed Laws of Christ were forgotten. Many who claimed to be followers of Christ aspired after wealth, power, empire, autocratic dominion. In fact, in the spirit they were the children of Adam. The Earth was their inheritance with all its blessings, but they prized the carnal above what was spiritual and heavenly. This conflict between God and the devil, good and evil, self-sacrifice and self-assertion, continues even to this day, but men are beginning to see that such a war can only breed disease, disorder, destruction and demonism. The fourth thought is that a great change is taking place among men. They have been studying in the school of Science for a good while ; they are beginning to see that Divine Order exists in the Universe and that law should be studied and obeyed. They find that the whole creation is subject to law ; that every man is a microcosmic universe of law ; that, generally, it is law that all men ought to obey ; and failure comes in the ignorance of law of every kind, and especially that of Moral laws as mutually binding upon all men alike. In the meantime the Laws of Grace are to be observed, because only through them can come to mankind the knowledge of the Way of Salvation from sin and judgment. The results of the favourable work of Science can be traced in the thoughts of men about labour, economics, politics and in Church circles. All are groping after ideals ; they are dissatisfied with what they think, know and do ; it is principles, or laws, that men require to know and follow. Until this end is attained, Heaven is beyond them ; the City of God is far away ; they are lost in the mazes of earthly ideals ; and they do not understand the Divine Law of Development.

## CHAPTER V

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### THE INTELLECTUAL REALM IN DIVINE ORDER.

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*Enquirer.* There can be no doubt about these facts : that the babe develops under the reign of law in the womb ; that childhood is the period of subjection to law generally, and particularly to parents ; that adult life increases the bonds of law, so that the man, if he only knew it, is enmeshed in all kinds of laws, social, economical, political, and even in a sense religious. The onlooker might be inclined to think, and say, how unhappy man must be ; he is in bondage to law ; where is his boasted freedom ? Let him break through the realm of law and he is condemned ; his hand is turned against all other men, and they are in a sense compelled to punish the law-breaker. This is the criminal's view of life. The law-abiding child and citizen knows better. Law is not a gaoler, or a prison ; it is home, love, the family-circle, kind friends and freedom in a great Commonwealth. Law is the City Walls ; Law is the Tree and River of Life ; in fact Law, which is the Will of God, is the harmoniser and the unifier of all that is right, true, good, and gracious. Why are men, families, nations, the whole world, unhappy, miserable and harmful to each other, as they are at the present time ? The answer is very simple : they are not the loving, gracious children of the God of all Grace, the Father in Heaven ; they do not love, obey and follow the Lord, the Saviour ; they are not taught and guided by the gracious Holy Spirit, and the results are lawlessness, disorder and even murder. All

these things are coming home to thoughtful men at the present time ; they are groping their way onward toward a League of Peace and a Commonwealth of mankind ; but how difficult the process. It is feared that even Paris, Cannes, Genoa, and the Hague, with its palace of Peace, will not bring in the happy Millenium. What line do you now think of following to sum up our present studies ?

*Student.* It was my hope and expectation that you would lead the way in this new departure. Your efforts in following "the Sower" were encouraging, and I think there is still ample room for you to launch forth upon the sea, even though it is stormy, and—who knows?—you might become a fisher of men. My line of life has been more that of a Pro-spector, on the outlook for the pure gold of truth. Since we began our synthetic work I seem to have been a Retro-spector. Now you appear to suggest that I should become a Con-spector, and so bring together what may be termed a spectrum of all that we have seen in our pilgrimage through life.

What I would suggest to begin with is that Faith in God is all important. We must begin somewhere and the true starting point, I do not doubt, is the Revelation of Creation in the Beginning. That is the Whence, the source of philosophy ; "in the beginning God," the First Cause. We have taken great liberties with the Creation series of days ; if our interpretation is permissible, then we have a good foundation to build upon ; the summation of days one to four being the Revelation of God, the Almighty, the One ; of Heaven, the Christ, the Son, the Life Eternal ; of the Holy Spirit, the Worker, Designer and Architect of the Universe ; and of the finished Work of the Spirit, the All in all. These four days speak of the Cause and of Processes ; a Purpose and an End. What follows may be considered as the subjective creation in man, as this can be conceived in the endowment of Intellectual Power and a Moral-Life that would become the reflection of the image of God. Here, so far as man is concerned, the development ends ; man as like God, free and moral, has to create the conscious man within himself ; the physical and the psychical Body and Mind are the Work of the Spirit of God ; the Soul, as the Moral life, is what man creates within himself. This may be conceived as a Revelation ; as an Ideal Conception ; as an intellectual study of relations ;

and the man has to realise that this is his opportunity. There are two ways he can follow ; conformity to law and the blessed life ; or disobedience, sin, degradation and death.

Having laid our Foundation of Truth and Life firmly in God, we can now change our attitude of thought, and attempt to express our conceptions from the earthward standpoint, that of Experience, Philosophy, Science and Religion. This is the great field of the world where wise men have, during all the ages, been prospecting for the pure gold of truth. It is now possible to sum up all their efforts into eight names or Principles of Being, that exist as facts ; and that consist of constitutional realms of Power and worlds of thought. The first Principle is Force relating to Matter and Energy ; the second is physical Life as design, organisation and development according to law ; and these two Principles together form the physical world. The third is the Spirit Power that knows and perceives ; the fourth is the Mind-Life, or the Memory, that conceives ideas, sensations, and treasures them up for future use by imagination and comparison. These together form the psychical world. Here the man, as distinct from animals, is endowed with the fifth Principle, that of the Intellect, or the reason, by which there is knowledge of relations that are true or false ; and also the sixth, that of Moral-Life, by which there is the knowledge of order and law, obligation and duty. These form the Moral World of man and of mankind. What prospectors discover, in their search after the pure gold of truth and of the life of health, is that degradation, disease, error, disorder, chaos, exist everywhere. What is required for the regeneration and salvation of man is the seventh Power from Heaven, that of Divine Grace to save from sin ; linked with the Life of Sacrifice, and these two form the Spiritual World. Here is the mystery of mysteries : God suffers, Christ dies, the Holy Spirit is grieved continually, and the whole Creation is said to groan with pain. This world is known as that of Grace and Sacrifice, of Consecration and Dedication. It is a very great assumption to say that the prospector in this great world of thought finds plenty of pure gold. What astonishes him is that so far as the world of Experience goes, these four worlds are all-inclusive. They are constitutional and under Divine Law ; in reality they form the Kingdom of Heaven and the City of God ; and this

is why the Law of Development is so intensely interesting. The prospector will not be so foolish as to say, because his observations are in this sense limited, that therefore God is limited ; or that no further Revelations are to be expected from Him as related to a future Life. What is suggested is that these are the limitations of the present age, as known by the way of Experience, Philosophy, Science and Religion.

In thus thinking upon Revelation as given in the Creation series of days, and the results of the thoughts of men as summed up in eight Principles of Being, the wish is to bring close together what has been so long kept apart. The ideals do not conflict in any way and they form a good solid foundation to build upon. The thoughts can now be turned to the Law of Development, as found in the world of Grace and Sacrifice ; the conception being that the Book of Genesis is the record of Beginnings, of Genetic Seeds that are called into existence as a means of education ; as a Source of Power from Heaven ; and as an Incarnation of the Life of Grace. It is not necessary here to prospect again all that is involved in the Generations of Heaven and Earth ; or in the Generations of Adam. The germinal forms they reveal are the processes of the great work of Regeneration in mankind ; the purposes involved in the processes ; and the end that will be attained in the salvation of the human race and the destruction of the powers of evil. The germinal concepts are not to be limited to the literal story. The day has come when forms can be translated into ideals ; ideals studied in their relations ; and spiritual realities interpreted in the light of the world of Grace, Truth and Sacrifice. The problems of thought in the Generations of Heaven and Earth, as seen in the light of Conspection, are world wide and universal ; they may be said to range from the Tree of Good and Evil in Eden to the Tree of Life in the Garden of Paradise ; and the firstfruits, as developed in the race of mankind, may be summed up in Abel and Enoch, in the martyr and the saint, in Regeneration and Incarnation.

The second series of germinal seeds in mankind are psychical in their nature and are to be found in Noah and his sons and their generations. What they are conceived as revealing is the Way of Salvation ; and in what sense the saved race enters into Possession of their Inheritance. Here the problems are deeply interesting because modern

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The second series of germinal seeds in mankind are psychical in their nature and are to be found in Noah and his sons and their generations. What they are conceived as revealing is the Way of Salvation ; and in what sense the saved race enters into Possession of their Inheritance. Here the problems are deeply interesting because modern



men are becoming semi-conscious ; they are leaving the pre-historic age behind them, and are wakening up to study the races of mankind, where they have lived, what languages they have used. They see, know, and understand that although the divisions of the race have been many they are one family, akin, subject to the same laws and thus they ought to assist and love each other.

The third series of generations, the fifth and sixth in their order, deal with Shem and Terah. The generations of the former, as involved in the Name, and the Exalted One, carry with them the thoughts of Illumination and of the Spirit of Mercy ; they suggest the Name above every name, and speak of " the Lord, the Lord God, Merciful and Gracious." This is a development beyond that of the Creation series ; the conception is that man is becoming responsive to the Light of Truth and the message of Salvation. He is now in a condition to soar into the heaven of the thoughts of God in Divine Grace or to swim in the depths of the mysteries of creation. As scholars know, this is said to be the typical mark on the children of Shem ; they have made it their great study through the ages to try to discover all that is involved in the Name of God, the Almighty, the Gracious. With the generations of Terah (delay) the great thought is that of Purification as a process. In history it is response to the Divine Call ; it is to cross the river and become a pilgrim ; to receive precious promises and special guidance ; to leave the dead behind in Babylonia ; to reach Syria, and remain unpurified ; to pursue the journey, reach the promised land, and to find that it is already possessed by the children of Canaan. Strange ending to the series of Generations ! This is not the spiritual rest, other far-reaching journeys must be taken to find " the better country that is heavenly," and the City of God with spiritual foundations.

The conspection here becomes very complex and intensely interesting. The stage of development reached is that of Moral-Life, but in these generations there are revealed Grace and Faith, Sacrifice and Hope ; the end of an age and a new beginning. The Generations of Terah are summed up in Abraham, and yet Abraham, in the order of development, is not represented as having generations. The thought to grasp here is that Abraham, in a special sense, represents the Father in Heaven, and Isaac, the

Beloved Son; Abraham is endowed with the prophetic spirit, and Isaac is seen as a priest and a Sacrifice; they may be thought upon as symbolic teachers, and it is in this sense that they are to be studied in the detailed stories of their lives. What the student requires to study in the life of Abraham is not the man as man, but the man as prophet, and to grasp the thought, that in the man, in a most wonderful way, there is involved, as it were in germinal seeds, not only the new age that is linked with Israel, but it extends through Israel to the Lord Jesus Christ and even to the end of the ages. As all the Generations named converge upon, and terminate in, Abraham, so the history of the Generations, Israel and Judah, end in and are fulfilled through the Lord Jesus Christ. This is a great conspective vision of the life of Abraham as prophetic; all the events have to be studied in their order from Babylon to the Promised Land, the episode of Egypt and the sojourn there, the birth of Ishmael, the birth of Isaac, and the sojourn in the land of the Philistines. The literal story has its charm as historic visible forms; the ideals involved are very wonderful; but the spiritual interpretation is what every student should try to comprehend. The thought to ponder here is a strange one. This is not a case of a new-born child; here are the germinal principles that constitute the being of an infant in the womb; here is the prophetic Voice of the Holy Spirit revealing the fact that this is the Way of Regeneration, Incarnation, Salvation, a Possession, Illumination, Purification, Consecration and Dedication. It is well to notice that the Generations have surpassed the days of Creation. God is revealed as the Cause of all Generations; the Lord Jesus Christ is typified in the generations of Adam in Enoch; the Word of the Holy Spirit for Salvation is revealed in Noah; and the Possessions of the saved race in the Sons of Noah. The Order changes at the fifth stage of development; now man responds to Light from Heaven for Illumination, and by the way of Law and a new life there is aspiration after Purification. Abraham and Isaac, Grace and Sacrifice, are still germinal in the Moral world, but they are become facts in history for men to study, know and understand.

There is found in Genesis another series of Generations; they begin with Ishmael and include those of Isaac, Esau and Jacob. It is difficult to perceive and conceive what

these mean as viewed in the light of the Law of Development. The student is impressed with the thought that the Generations from Heaven and Earth to Terah sum up the Germinal world of thought ; they reveal all genetic particulars of Nature and Grace. Why, then, this second series of Germinals ; and what do they really mean ? Upon mature reflection this thought arises, Are they not required to respond to, and correspond with, the macrocosmic world of particulars ? Are they not an involution as of a microcosmic person ? Is not this the meaning involved in the separation of Abraham and his family from all other families and nations ; are they not God's chosen for this very purpose that in his Seed all nations would receive Heaven's Blessings ? The analogy is interesting ; the Heaven and Earth are the great field of strife and conflict throughout the ages ; the man Ishmael, son of Abraham and Hagar, is in himself the centre of a similar conflict. The generations of Adam have in them an Enoch ; and the Generations of Isaac have involved in them the Beloved Son, the Hope of all the ages. The Generations of Noah deal with the great problem of Salvation for those who are lost ; and the Generations of Esau, Edom, Adam, are really the problem for every man and for all mankind. The Generations of the sons of Noah, the saved, receive their possession, the earth ; and the Generations of Jacob, are they not all summed up in Joseph, the Beloved Son, the rejected, the servant, the benefactor, and the ruler over Egypt ? The counterpart of these generations may be studied in the four sons of Jacob by Leah thus : Reuben is the firstborn son, the shame and disgrace of the family ; the second is Simeon, the one who hears and does not understand ; the third is Levi as joined to God in His service in the priesthood ; and the fourth is Judah, the prince and ruler over Israel, the one who ought to render praise to God. The microcosmic man in all these forms is a failure, he never appears to realise his debt to God for Regeneration, Incarnation, Salvation and a blessed inheritance. The thought arises here that as with the macrocosmic world of particulars as related to the world of mankind so with the microcosmic world of man and of Israel. The Generations of Ishmael are repeated psychically in the redeemed Israel from Egypt in the Desert ; the Generations of Isaac live again in Joshua and the Conquest ;

the Generations of Esau, of carnal men, are seen in the Israel of the days of the Judges ; and the Generations of Jacob, family, tribes and nation, are fulfilled in Samuel, David, and Solomon. The thoughtful student might pass a pleasant and profitable hour in studying Ishmael as a man in the desert places, like Israel in the Desert ; like the nation of the Ishmaelites in Arabia ; and continue the study to the modern Ishmael peoples of the East, who are still known as those whose hands are against all other nations and all other nations in a state of chronic conflict with them. It is sufficient here to state that this fourfold method of study gives good results in many realms of thought ; it is returning to the thought of living germs ; of organic ideals ; of constitutional relations ; and the end is harmony and unity, light and law, Grace and truth ; the abolition of darkness, ignorance and death, and the incoming of the reign of Love and obedience to Divine Law.

The student is not likely to meet great difficulties in the study of the Kingdom of Israel, as a psychical Ideal ; as a model, a type, a pattern, of the Kingdom heavenly and spiritual. The Divine Power is fully revealed in four names that form the corner stones of the Kingdom. Abraham is Father and Founder ; Isaac is Son and root of the family ; Jacob is Israel, man, family, tribes and nation ; then there is a great change, the Beloved Son Joseph, the Rejected and Persecuted by His brethren, becomes the Saviour and Benefactor of mankind. These are the four ideals involved in Israel that correspond with the four days of Creation, revealing the Power, Life, Wisdom and Gracious Love of God toward Israel as conceived in the womb of Egypt and the world. This is a great thought to grasp ; it is represented as a Conception in the Womb of Time, and of Egypt, or the great world. The Gestation period is long, but the end is the Birth of the First-born Son from Egypt, and by the Mercy of God, saved from the Power of the Dragon of this world. In this study the power of the imagination must not be confined to dates, to forms, or even to ideals. The man who is chosen to be the merciful Redeemer of Israel has to be conceived as living three lives. In learning, wisdom and prowess he is an Egyptian being educated for a great mission of mercy to Israel and to mankind ; as a shepherd he is a student and attentive to his flocks ; as a deliverer, law-

giver, judge and ruler, he is a great prophet and guide in the journey of life. Moses is a great psychical ideal; there is only One greater. He is almost a perfect man, yet not quite so, and thus his failure to bring the nation into the promised land. In the world of idealism Moses is the great teacher, ever teaching men How they ought to think, speak and act; and to this day, whether men know it or not, Moses is lawgiver for Jews and Christians. In the spirit of Joshua, the Saviour, the pure of heart, the ideal is higher. With him the teaching is not How men are to think, speak and act, but Who is the One they are to trust, love and obey whilst they advance in due order, guided by law, to make the great conquest over all enemies and to possess the land, and the ideals promised. Joshua and Caleb, representing faith and what is right, true and good, are lofty ideals as they are being inwrought into Israel. The fatal ideal inherent in man, Israel and mankind at this stage of development, is that Canaan, fallen humanity, the carnal Mind reigns, and the result is failure to realise spiritual ideals. The judges may do their best, and even a Samson may perform many mighty works, but the results are bondage, blindness, the mocking enemies, the cry of revenge and the catastrophe of death for all involved in the spectacle. The Philistines of the senses are terrible enemies to serve. This is another phase of the same great truth that "in Adam all die": only in Christ can they live, prosper, attain to a true Commonwealth, a Nation, and a Kingdom of Israel. Here the parable of Israel becomes a great Revelation of Grace and Truth. Men require not only earthly wisdom, good judges and kings; but they need to ask for and to receive the Gift from Heaven of a Samuel; and having received Him as Prophet, Priest, Ruler and Judge to dedicate Him and the whole nation to the faith, fear, love and service of the True God and King. Another grave lesson to ponder upon is the inherent fatal weakness of mankind to cherish the Adamic spirit, even where Grace Reigns; to choose an earthly King for government, to aspire after being like other nations though, by so doing, they actually reject the King of Heaven.

Here wait for a moment to consider the story of King Saul. His life and death may be studied with profit in the light of the moral world, in which kings reign, and may show

how the moral rule in man, and over men, ends in failure. Saul, means little, small ; and in God's sight this is what every man, and every earthly ruler and king is in himself. Saul is a type of man as king ; he had the call to duty, to serve God and the people. His history is success, disobedience, power, pride, intolerance, jealousy, the sword, and the end is death on Mount Gilboa. Think of the strong, moral, kingly men who attain power ; how often they have a similar life and death. Carry the same thought into nations and empires, kings and emperors, and the analogy is startling. Consider the other Saul, the persecutor, the Jew, the Benjamite and how he became Paul, the Apostle to the Gentiles. In him the Grace of God is triumphant, and thus the moral world is subdued by the world of Grace and Sacrifice. Extend this line of thought to the Church of Christ in history, and what can be discerned is the same tendency to fall into the moral-degraded world. This can be traced very clearly in the Roman and Greek Churches, and in all Churches that are linked with, or subject to, States and Governments. But a similar degradation may take place even in Free Churches, when they depart from the World of Divine Grace and Sacrifice, with its perfect freedom under the Law of Love ; or try to live and rule under dogmas of the Faith and rigid organisations that are not in harmony with the Spirit of the Gospel of Divine Grace. All this is education ; and, as men know, it is of great value ; for the King of Kings is carrying out His Own Processes and Purposes ; and what is suggested for His subjects is loyalty to righteousness, truth, goodness, and Grace. David, the Beloved, is the chosen One who will, in God's Name, overthrow all enemies, and reign from the River to the Great Sea. Not only will this end be accomplished, there will come the day of Peace, and the joys of fellowship in Divine Wisdom that will extend to all nations. This is a very brief glance at a great subject, but the thoughtful student may now be able to see and perceive, that he has been travelling far beyond the story of Israel as a nation. He has been trying to study the thoughts of the Mind of God, as a great Revelation of Truth ; he has been thinking upon the Mind of Christ as reflecting the Image of the Mind of God ; he has been trying to follow in the footsteps of the Mind of the Holy Spirit, as the Divine Worker ; and this last thought will

now dawn upon his own Mind, that all this means education for every man and for mankind.

The prospect that is opened up to view here reaches far and wide. The student must not be so foolish as to think upon the story of Israel as an ideal pageant that has been enjoyed, that has passed by, and now may be forgotten as out of date and of little or no practical use in the world of humanity. The conception of the position takes this form : think more seriously what the Law of Development is revealing. It is not merely germinals and ideals ; it is the greater truth that the true Worker in the development of the Mind of man is not his own Spirit or Mind. In all that he has been taught he has only been semi-conscious ; his Mind has been as a dark place, and as matter of fact he has not seen, or known, in what way the development has taken place. Some men may think, and say, that this is not quite true physically and psychically, although it may be true spiritually ; but, if the truth cannot be denied that the psychical Mind-Life is living, organic and also constitutional, then it is difficult to see how a man can claim that he is the sole architect of his own Mind-Life. The conception here takes us in thought back to Moses and Sinai, and the message is for Christians, as well as for Jews : See that all things are done "according to the Pattern seen in the Mount." Patterns, types, forms and ideals are all useful in their places, and the great question arises, What are men going to make of these ideals ? The conscious man, it is conceived, has now entered into possession of the possible light of truth by which there is Illumination. What he requires, in addition to the Light of Truth, is the Purification of the Moral-Life, the Soul ; so that he may perceive the Pattern that exists ideally in his Mind, and thus be able to build up within himself the true moral world. In this world of thought, the law that is found most useful is the Law of Analogy and it is so because the operations are carried on by simple comparison and reason.

The prospective range of vision in this world of thought reaches from Adam to Christ ; it is all inclusive as germinals and ideals ; it is mystery and history ; it is mankind and Israel, and in the widest sense, it is Babylon, Persia, Greece and the Roman Empire. The ideal and the study of mankind is man, in all these nations. They fail to seek for, know, love and understand the Cause ; they misinterpret

the Processes ; they do not understand the Purposes of God in Divine Grace. In this way they fail to comprehend the thought that God in Divine Love is carrying on the great work of Regeneration for the Salvation and Restoration of mankind. To vary the work of prospection in the moral world of thought it may be found helpful to think upon the order of development under the figures of Esau, Jacob, Judah and Joseph, or the Lord Jesus Christ. The thought here is that the division psychical has been summed up in Israel under the figures of Ishmael, Isaac, Esau and Jacob. Ishmael and Isaac fall into the background and the new beginning is with Adam, Esau and mankind. Here it is well to make use of the Books, as sign-posts on the highway of life, at the same time using the imagination and the reason, as men are meant to do, on their journeyings. The Books of Chronicles speak very plainly and what they say is, Study history intelligently. In these books you will find all germinals of truth and all that is of importance as personal and psychical ; you will discover the fall of Israel and why it took place. The night may be very dark but, cheer up, the sun is going to rise in the East, and by Cyrus the Persian the new day will bring light and blessing for the people of God. See who is standing at the next sign-post ; it is Ezra, our Helper, our Brother. Let us follow him and he will be our Guide on the journey even to the City of God in its desolation and desecration. But who is this waiting for us to give us a welcome home ? It is Nehemiah, even the Spirit of comfort and consolation ; he is going to rebuild the fallen walls, set up the gates of the City, and give us good and faithful magistrates and ministers to rule over and govern the people. Let us remember that the City of God, important as it is even as Jerusalem and the City of Peace, is a very small portion of this earth and of its nations. Think upon Persia as a great and glorious empire of mankind ; try to conceive how unhappy it must be under the domination of such a man as Haman the hateful, the vain and the jealous. See the beautiful Star, Esther, is leading the way into the great world, to the downfall of Haman the proud, and the exaltation of Mordecai the meek and lowly of heart. This is a great truth to ponder ; the great world of mankind is not deserted by God ; here Providence reigns, and men do not realise that this is the Work of the Spirit of God.



Why this sudden change from Persia to Edom ; from the proud and wicked Haman to the afflicted, bereaved, sorely tried and diseased Job ? The first series of four speak of the Power, the Life, the Wisdom and the Love of God ; the second series speak to us about man's response to the Love of God ; and, here the man under the most trying conditions of life is actually changed into a saint of God, living the life of God, and endowed with divine wisdom and heavenly love. This is truly the miracle of Mercy and Illumination ; but it is an example of the Grace of God operating in the heart and soul of an Edomite, a son of Adam. The Psalms are the utterances of many Job-like men ; the light of truth has dawned upon them also. What is remarkable about all these singers and saints of God is that with Illumination they also pray for Purification and fitness to enter in and possess the Kingdom of Heaven. With such Divine Gifts of Grace given to sinful men, it must not be thought strange if they get wearied of the company of those who are ambitious, proud, covetous, and who wish to rule the world in the spirit of worldly men. It is far more pleasant and profitable to learn Wisdom with those who are wise ; and to sit at the feet of godly teachers and preachers, than to go with the world in its mad career, indulge in all kinds of pleasures, or keep company with demons who have degraded themselves below the status of manhood. Life, after all, with its manifold blessings, may be expressed in very few words ; it is to " Fear God and keep His Commandments ; for this is the whole duty of man ; " and what follows faithful duty is the Song of Love, even that of Solomon, the lover of peace.

It has been assumed that the Books of Wisdom may be studied as the fulfilment of the Generations of Esau, or of mankind. The first series of the prophets of Israel are different in their spirit and in their scope of operations ; they return to the psychical world, and the outlook is Salvation for the World. When we begin to prospect this series of Books, the man who meets us is Isaiah, and looking into his grave earnest face what we see is a scroll upon his brow (that even a child might read), Salvation of the Lord. That is the good news for every man at home or in a foreign land ; it is for every family that will receive it ; it is for the whole nation of Israel and for mankind. True, Israel may be at the very point of death, but there is Power with the

Word for Regeneration ; Salvation is the Work of the Lord. It does not appear to be necessary to enter into details about the Law of Development in connection with these divisions of the prophets of Israel. They have already been explained at some length and their order compared with that of the Beatitudes and the Principles of the Spirit. The great thought in connection with Jeremiah (the exalted of the Lord) is that even in the womb his destiny was fore-known, and thus it is easy to think of him as a Special Incarnation of the Christ, a type of Messiah, and the means of blessing to mankind. The prophet Ezekiel (the strength of God) as the priest of the Captivity, in a special manner points direct to the Work of the Holy Spirit in sinful mankind. Isaiah is a type of the Salvation of the Lord in Regeneration ; Ezekiel is the type of the Holy Spirit carrying on the work of Salvation in mankind. The prophet Daniel appears to teach the great truth that the work of the Holy Spirit will be fruitful among men, because here is a righteous judge ruling over men with spiritual power, with divine wisdom in truth, goodness, justice and Grace ; thus the fact of the Love of God for sinful men is no longer a mystery to thoughtful men. The prophet Hosea brings about the change in the order of thought from Power to Life. Here among men is the Saviour, and his mission to Israel is that of Illumination and Mercy. The prophet Joel expresses the thought that the Lord is God, and linked with his mission is the thought of Purification and the Blessing of Heaven upon those who are pure of heart and have the vision of the face of God. The prophet Amos is represented as a bearer of burdens which are weighty, but the great truth he teaches is that the Burden-bearer is the Peacemaker, through whom there is peace with God and adoption into the family of God. The prophet Obadiah (the Servant of the Lord) reveals the great truth that the Way of Salvation is by self-sacrifice. Salvation is not only Divine Power in Christ, it is the living power in every man who follows the Lord Jesus Christ carrying the cross of Self-Sacrifice.

The second series of the prophets of Israel may be studied under the same Spirit of the Blessings; or of the Principles of the operations of the Holy Spirit. As suggested, the first series are typical, and analogical ; whilst the second series appear to point to the Work of the Holy

Spirit in directing the thoughts of God's people to their privileges and duties as the servants of God for the Regeneration and Salvation of Nineveh and the world, so that the world may be ready to welcome the Message of Peace. The prophet Jonah carries in his name the thought of the Dove. What the onlooker sees at first is the Dove of Peace ready for flight to Nineveh. When he turns to the prophet of Judah, to follow him in his mission, he finds that the prophet, in the Spirit of disobedience, has taken his passage away from Nineveh to the West and that only after warning and discipline he unwillingly fulfils his mission. The prophet Micah (like the Lord) finds his mission to be that of carrying the glad tidings to Israel and Judah ; thus like the Son of God, his work is more limited, it is to preach repentance to Israel and the remission of sins. The prophet Nahum has a message of consolation and comfort for all who turn from evil ways, with meek and lowly hearts to receive the message of Salvation. The prophet Habakkuk (the Wrestler) finds himself in the maelstrom of good and evil upon the earth. On the one hand are the Chaldeans with all their glory, pride, power and greatness ; and on the other Judah with its Hope of the promised King and the Kingdom of Righteousness. The wrestler is as a Jacob, but the day is about to break and with the day Jacob will become Israel and prepare the way for the coming of the King. The prophet Zephaniah (hidden of the Lord) suggests the thought that men have sought for, and tried to find, the Kingdom ; but, being idolaters, not worshippers and servants of the true God, they have failed ; but there is encouragement in the thought that the Day of the Lord is at hand, that the feast is being prepared and that the guests have been invited. The prophet Haggai (festival of the Lord) carries the ideal of light, truth and Illumination forward into the future, and now what men ought to be looking for is Purification and fitness to restore the Temple of God in man, Israel, and mankind. The moral ideal of man as the Temple of God cannot be dispensed with, it must never be forgotten that only those who are pure of heart are privileged to see the face of God. The prophet Zechariah (remembrance of God) leads the thoughts back to the past and forward to the future. There is a summation of mercy, grace and peace, but there is also the sad remembrance of doing evil, of perversion, ignorance

and base idolatry ; the tree may die, but the Branch will live and prosper. The House of the Lord will be built, and the headstone will be laid with shoutings of " Grace, Grace unto it." Men do well to remember all the past, the goodness, grace and mercy of God toward His sinful children throughout the ages. It is surely time for all the people of God to realise that this message is not for Judah only, it is also for all Christians that they may become consecrated peacemakers in the world, and thus prepare the way for the coming of the King and the Day of Peace. The prophet Malachi (the Angel of the Lord) is represented as summing up all the past ; all that men know about Abraham, Moses, Elijah and the Messenger Who is coming to prepare the Way of the Lord. As then, so now, this second coming which eager hearts expect is a still greater fulfilment of the Purposes of God in Grace. If all that has been suggested about the Old Testament is found to be true, as fulfilled in the Lord Jesus Christ at His first coming, then, in the light of Experience, Philosophy, Science and Religion, how much more wonderful will the Consummation of the New Testament become to all those who are looking for the coming of the King and the Kingdom of Heaven and the Revelation of the City of God with its Constitution of Righteousness ; its glorious Illumination of Truth, as Divine Order ; and its perfect Moral laws of Life. Here it must be remembered that this vision of Heaven and of a moral world is not ethical, or moral as Adamic and fallen from the image of God. It is all derived from the Love of God, the Grace of the Lord Jesus Christ, and the fellowship and communion of the Spirit.

*Enquirer.* All your remarks on the Books of Wisdom and the two series of Prophets in the Old Testament are full of interest. They require to be studied with great care, and it is very important, as a matter of scientific study, to grasp all that is involved in the four days of the Creation series ; the Principles of Being ; the Beatitudes, or laws of the Kingdom of Grace ; and how the Law of Development, in the works of the Holy Spirit, is repeated at all stages. I have the impression that we are now familiar with this complex order of thought, and that to go on repeating, to a great extent, the same Law of Development, even with all its variations, is not required. Every intelligent student, interested in the subject, will enjoy his

own visions from Mount Nebo, or from Patmos ; and we ought not to forget that every serious student has to translate words into thoughts ; and the thoughts must be interpreted into the language of the Kingdom of Heaven. It has occurred to me that your conceptions on the Books of Wisdom and the Prophets of Israel can be compared with the Generations in Genesis, from Heaven and Earth to Terah, the End being Abraham and all that was involved in him by the Call and the Promises. You will remember that you confessed to being not a little puzzled by the omission of formal Generations in Abraham and how the gap came in and was filled, by Ishmael, Isaac, Esau and Jacob. Your interpretation was to this effect, that the six generations to Terah constituted the particulars up to the moral stage of development, excepting Abraham and Isaac, in whom was manifested the involution of the Principles of Grace. The order of development is analogous, only the first is macrocosmic and the second is microcosmic. What I would suggest is that with the closing of the prophets an analogous position arises, and now we ought to look for One greater than Abraham ; even One who will fulfil all that was in Abraham, Isaac, Israel and all the prophets. The thought here is rather strange, again there is analogy. As with Jacob, Joseph, his family and Egypt, in preparing the way for the first-born Son's deliverance out of bondage ; so with Abraham, Israel, Books of Wisdom and Prophets ; all these spiritually were involved in the Lord Jesus Christ. Conception, Gestation, and Birth, are all the Works of the Holy Spirit ; thus the marvellous thought about the Incarnation of God in Christ is not so much that of a Person. In a true and real sense, as seen in the light of modern Science, apart from sin, death and separation from God, every individual person is meant to reveal the image of God. The wonder of wonders is that this Conception, Gestation in the womb of time, and Birth took place when it did, at the end of the Moral Age of the World, and at the beginning of the Age of Grace and Sacrifice. This is where the Lord Jesus Christ, in the light of the Law of Development, excels Abraham in every way. Abraham is counted among the moral generations and is only prophetic of Grace and Sacrifice ; whilst the Lord Jesus Christ is seen and known to be the Perfect Moral Man in the Image of God ; and the Divine Son in Grace and Sacrifice. I trust that I

have been able to make this analogy clear about the germinals in Genesis as related to a person, and to the moral world of germinals in the prophets of Israel and all past history. The line of thought appears to be of value, at this stage of enquiry, and it may tend to throw light upon the analogy that exists between the Kingdom of Israel and the Kingdom of Heaven.

*Student.* The Intellectual and Moral world is that in which the Law of Analogy reigns. What I mean is that, in this world of thought, the man who thinks is always making comparisons, finding out likenesses and differences, and trying to set his thoughts in rational order. The man can see and study the machinery of the body ; he can translate machinery into ideas and thoughts, and in this way build up within himself a Mind. Becoming the master of his Mind and memory, he can interpret what is of a lower grade of thought and by the law of analogy discover the facts in the realm of Truth. Apply this to Germinals, forms, types, things ; then advance to Abraham, Jacob, Joseph and Israel as nation and Kingdom ; then try to understand history, Persia, Greece and Rome, and the results will be many lines of thought that are analogous. Where they seem to fail is in the many differences ; there is want of harmony and unity ; and this was the great difficulty with all classes of wise men in the pre-Christian age. The Spectrum of human thought was large enough ; but the light of truth was so dispersed that no one could find a perfect Prism to refract the light into a scientific Spectrum or synthesise it back again into the pure light of truth. The analogy between an ideal microcosmic man and the Lord Jesus Christ is good in its place when the same light of truth is shining upon both of them ; but the microcosmic man is as yet only an ideal, thus he is not fit to be compared with the Perfect Man, the Son of God.

*Enquirer.* It is suggested that there may be analogy between the first-born Egyptian son and the Israel nation in its history, with the Christ-Son and the Christian nation and Kingdom of Heaven ; and I think that the lines of thought as to Conception, Gestation and Birth are worthy of attention. These facts are in the germinal world ; analogies can be found, and they are not to be despised but used if found helpful. When the general view is Egypt and Israel, Moses and the four Books that form the Con-

stitution of the Kingdom of Israel ; compared with Judaism, Christ and the Kingdom of Heaven in Grace and Sacrifice ; then the diversities may be so great and numerous, that it will not be easy to perceive the analogies. The student has no difficulty in perceiving that there is a form of likeness between the four books of Moses and the four Gospels. They are like in this : they are four in number, they follow an order that can be said to be relative ; they deal with a man, a nation, a process, a purpose, a great deliverance. The end of Mosaism is the Commonwealth, the Kingdom, the failure of Israel and the Captivity in Babylon ; the end of the Christian dispensation is the Church, its divisions and its unity as the Kingdom of Christ in the world. What we can see is a Church divided, a Kingdom of Heaven in a condition of chaos, men and nations in thralldom to the world, the flesh and the devil. In a true and real sense the two dispensations have had their conception, gestation, birth, childhood, youth, manhood and old age ; they have both been useful in their times for education, illumination, and civilisation ; but the end is not yet ; the earth is not the Kingdom of David or the Jerusalem of Solomon ; men are not consciously in the Kingdom of Heaven, and they have not seen the four-square City of God. In the line of the Intellect we find particulars, numbers, relations and order to be quantitative and mathematical ; but in the Moral-Life world we find persons, organs, organisations, societies, nations, kingdoms and laws to be qualitative. If this is correct, then the conceptions as to likenesses and differences would take this form : the law of development would be similar in the Books of Moses and in the Gospels, it would follow one order of becoming. As related to the contents in Mosaism, there would be education, restraint, subjection as in a nation ; but in the Gospels there would be Illumination, Purification, Consecration and Dedication. The contents of the world that is germinal and formal differ greatly from those of the world which is psychical. The psychical, as in Israel from Egypt to Babylon, differs from the world of Experience in mankind, and, as can be easily seen, the Christ, the Gospels, the Spirit in the Church in history, can be conceived as different from all other worlds of thought and as qualitatively working toward the Life, the Truth, the Goodness and the Grace and Sacrifice found in Christ.

## CHAPTER VI

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### SUMMATION, HARMONY AND UNITY.

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*Student.* We have given this fourfold conception of Revelation a wide and greatly varied study, in the worlds Physical, Psychical, Moral and Spiritual, and we may conclude that each world of thought is four-square, and that in a far-reaching sense the Bible, as Spiritual, sums up the whole, as in a special sense, the City of God. There is another special aspect of this subject which we have not considered, and it might prove useful as well as instructive. I mean the story of the River that watered the garden of Eden, which parted into four heads; the rivers being named the Pison, Gihon, Hiddekel and the Euphrates. The first river has this peculiarity, it encompasses the land of Havilah; it is where men find pure gold and precious stones; the second river compasseth the land of Cush, or Ethiopia; the third goes toward Assyria; and the fourth is the Great River. The river has one Source; it divides into four. The first may represent processes, time, or history, it may be the river physical where men have found so much pure gold of truth and precious treasures. The second, the river psychical, might speak of the land of Cush, where there is darkness, ignorance and men degraded. The third is the river of Experience, where the prophet Daniel received such great revelations, and saw the Lord in His glory. The fourth is the river of history and of mystery that holds all the treasures of past ages, and is still a centre, toward which the thoughts of men turn, trying to conceive what it may yet reveal to them of



the Purposes of God, as related to the Jews and mankind. It is not necessary to theorise about these rivers, or their mysteries ; the practical question is whether they suggest the River of Life as revealed in the Bible ; how it has been divided ; and, in what sense, as the River of Grace and the gracious Life, it still flows among men.

The Garden of Eden may be compared with the Heaven in the soul of a man, and its normal environment as heavenly. To make this comparison is to create man in the image of God, it is the microcosmic syntheses of the four series of the days of Creation. God is the River of Life as including the Principles of Grace and Sacrifice. Where this River flows, that is the land of Pure Gold of Truth and all that is precious. The Lord Jesus Christ is the Process of Life, and His Life is light and life to all who are in the darkness of ignorance and sin. The Holy Spirit is the Revealer of Life and Truth ; and those who wish to know what this means are invited to join the prophet Daniel by the river Hiddekel, and there study the great vision of Light, Life and Truth. The work of the Holy Spirit can be studied by the Euphrates, Babel and modern Babylon ; the Great River is one and it is very wonderful.

The problem for to-day is not the Ideal Eden and the four Rivers with the heavenly environment ; there is no open gateway into the Garden for sinful men ; the Angel with the fiery sword prevents the return of sinners to the Tree of Life-Moral in the midst of the garden ; so another way must be found if sinful men desire to reach Paradise, the River of Gracious Life, and the ever-living Tree of Life. All this is beautiful as Parable ; it fits in with the line of thought of Him Who is the Source of Life, the Way of Life, the Bread of Life, and Who gives to men abundant Life. He claims rightly that He is the Way to God, the Truth of God, and the Life of God. There are those who put their trust in Him, love and follow Him in their lives ; they know, confirm and declare that they have proved His claims to be just, right, true, good, and full of heavenly Grace. They would be most ungrateful if they did not confess their immense debt to Him, and their regrets that they have so greatly failed in their affection and duty toward Him.

The meaning of this is, men are not called to become giants in intellectual wisdom, and to prove, or disprove,

His claims ; but with a childlike spirit draw near to Him, sit down at His feet and say, Master, teach us the Way to find God and Heaven. His reply to each is to this effect : My child, the way is very simple and plain, just read, study, and live, what you find in the Beatitudes of the Kingdom, and in a very short time you will realise the Kingdom of Heaven in your own soul. First, Learn that by nature you are poor as to heavenly riches ; and, as related to God, dead in sin. The cause of death is sin ; therefore, by faith, accept the Life of Grace and that will be Regeneration, the new life in Christ from Heaven. Second, Repent, mourn over sin, cast all evil behind your back, let the germ-seed of Grace live within you, and this will mean an Incarnation of Heaven. Third, Be meek, lowly, teachable and obedient to your Father in Heaven, and to you this will mean Salvation. Fourth, Learn to hunger and thirst after all that is right and heavenly ; this is the divine food that nourishes the Mind ; it is the Ideal of Heaven ; and Righteousness is a glorious Possession. Fifth, All these are heavenly blessings ; they are gifts and graces of the Holy Spirit conveying power to the possessor. Now, change the order, live and put into action what you know ; be merciful to the sinful and this will be in you as light and Illumination. Sixth, Now do you see what has arisen within you as the work of Mercy and of light ? Your soul is unclean, it is in a state of disorder, and it requires to be made pure so that you may be able to see the Face of God. This is a difficult lesson to learn, for many reasons ; but it is all summed up in one word, Purification, and being made fit for service. Seventh, Do you know that this means Redemption ? You are not your own now ; you belong to the Saviour who saved you ; put on the garments of Consecration, become a priest, a peacemaker, and a child of God. Eighth, Now, realise, and understand, what all this means, because this is the hardest of all lessons to learn. It means self-denial and self-sacrifice ; it means being reviled, rejected and persecuted for the sake of what is right, true, good and gracious ; it may mean the death of the martyr, but few are able to comprehend that this can mean joy, gladness and the Kingdom of Heaven.

It may be well to get a thorough grip of all that is involved in the eight Blessings, by which there is conscious

admission into the Kingdom of Heaven ; and to understand the Law of Development by which there is the reception of, and the attainment to, the image of God and likeness to the Lord Jesus Christ. This is the great synthetic ideal for the little child, or for the aged saint ; it is the translation of the Saviour's thoughts ; it is where Grace and Faith join hands and there is fellowship with the Lord Jesus Christ by His Holy Spirit. The thought takes this form : the enquirer has been a careful student in the worlds of Experience, Philosophy, Science, and Religion, and at last the Divine Teacher has been found who knows and understands all that the Way to Heaven, the Truth in nature and Grace, the Life in harmony with the Will of God and the Love of God really mean. Is this all that is required in this scientific age, and are further studies not required to prove and confirm matters of so much importance ? The reply must be that it is well to follow the inductive method of thought to the end ; then begin anew, and by applying the Principles of order and law to the whole, try to realise that Cause, Processes, Purposes and ends are in harmony ; and that Particulars, Persons, Generals and Universals form a united whole. The two Conceptions that can hardly be questioned by reasonable men, who are really able to understand this subject, are that the First Cause is God as revealed to men by His Being, Power, Wisdom and Grace ; and that the Lord Jesus, the Christ, is the Divine Life as Heaven, the Son and Image of God. These conceptions are not to be thought upon as the productions of the reason of man ; they are revealed facts to be received and believed ; they are given to the spirit of man that knows, and they are in harmony with, and not to be derived by, the power of Reason which deals with the relations of thoughts. A man may be so ignorant and irrational as to question the existence of God and of Christ ; he may even go so far as to deny his own being, life and power to know ; such men may be left alone until they are prepared to admit the fact that it is because they exist that they know. This is not only metaphysics, it is mystery, the mystery of Being, which created rational beings are not meant to understand or reason upon.

Where the reasoning power of man begins there the Holy Spirit reveals what is known as Purposes ; what is

related ; what is placed in order and conceived as operating under Divine Law. This is understood in the physical world, and the great wonder of the discoveries of Science is that things, forms, ideals and thoughts can all be reduced to relations, correlations, order and law. The chaos in nature, and in man, is changed into a Divine Cosmos ; and, when man becomes a perfect intellectual cosmos he will be taught by the Holy Spirit of Truth in what sense he is the image of God. It is not to be conceived that the Bible is given to men to teach them all that is involved in the Physical, Psychical, or Moral Sciences. What men require to know first is the Way of Salvation from sin, and peace with God ; then, with this, all other forms of knowledge will be gained in their due order. Scientific thinkers may say that they can know, and understand, how the physical world can be dissolved into two Principles of Being, Force and Life ; but how is it possible to think of the spiritual world in the Bible as being reducible into the Principles of Grace and Sacrifice, by which the light of Truth becomes radiant in all worlds of thought ? It is the old story of the light, the prism, the spectrum and the re-refraction into light again. Apart from light there is no spectrum ; and without the light of Truth and Grace the darkness of sin, ignorance and death remain. Christ is the Light and the Truth ; man becomes a prism for refraction of light ; the Holy Spirit reveals the Spectrum and with a pure prism the reversion is the light of truth.

Here it may be well to note the eightfold spectrum of Divine Grace in man. The first is Regeneration, the Light of Life in Christ. The second is Incarnation, the Life of the Spirit of Christ as germinal in man. The third is the indwelling Spirit of Christ that brings Salvation. The fourth is the Possession of the Spirit as a Mind-Life. The fifth is the Illumination that the Spirit brings as radiant truth. The sixth is the great work of Purification to Christ-likeness and power to see the Face of God. The seventh is Consecration to become a priest and a son of God for service. The eighth is Dedication, self-renunciation and self-sacrifice. There is the vision of the world beyond death in Resurrection and Ascension, but what these mean for the individual is not as yet fully revealed ; it is expressed in this thought, to see Him, and to know as we are known.

Take the four rivers out of Eden, Pison, Gihon, Hiddekel and Euphrates, and follow their course in history ; they are made manifest in the four great Ages, the Germinal in Genesis ; the Psychological in Israel ; the Intellectual and Moral from Adam to the Lord Jesus Christ, and the Spiritual as involved in all the Ages.

Take the Generations from Heaven and Earth to Terah and include Abraham and Isaac as Grace and Sacrifice, and they are seen to be the prophetic Germinals of all the history of mankind, following the order of development during the ages, and the Living Spirit in all the Processes is the Spirit of Christ.

Take the Generations of Ishmael, Isaac, Esau and Jacob and think upon them as personal involutions, and, behold, every thoughtful man will find them in himself. Or if he wishes to extend the vision, within limitations, they are to be found in Israel in the Desert, as Ishmael under Moses ; Israel in the promised land under Joshua as Isaac ; Israel under the Judges as Esau ; and Israel under Samuel, Saul, David and Solomon as Jacob and the Kingdom.

Take the Generations as Germinals in Genesis and study them as a fourfold order of development ; the results again are the Germinal, the Psychological, the Moral and the Spiritual ; two generations are left out and two taken up, and in this way they form four divisions. Here it is interesting to notice a particular development. In the Generations of Adam there are the four names as types : Adam, Cain, Abel, Seth ; in Noah and his sons : the four names Noah, Ham, Shem and Japheth ; in Terah : the four names Terah, Haran, Nahor and Abraham ; and, in Abraham, the four names Abraham, Ishmael, Isaac and Jacob. What is remarked in each division is that one appears to typify what is lost ; what is ignorant, dark and self-asserting ; what dies prematurely and is left behind ; and what is God's particular care in the great desert of life. The family of Jacob can be studied as typifying the foundation stones of the Kingdom and City of God, and how as germinals they can be compared with the disciples as the Apostles.

Take the typical fathers of the nation of Israel as fourfold in order of development. Abraham represents Faith and is counted as the father of all the faithful. Isaac is thought upon as typifying the Lord Jesus Christ, the

Beloved Son, the Hope of Mankind. Jacob is a very complex type of the Spirit of Patience, because it is in him that the Holy Spirit works in order to reveal the Kingdom of Heaven on the earth. Joseph typifies the Divine Love in Grace; he is the Saviour and the Benefactor of Israel and the World. Moses typifies the Mercy of God, by the way of Redemption from the Power that reigns in this world; and suggests what education, order and law mean for a nation, or for a child of God. Joshua typifies the Saviour, the Purifier, the Conqueror of sin and death; the Giver of all that is involved in all precious promises. Samuel typifies the consecrated One, the Prophet, Priest, Ruler and Judge of Israel and of mankind. David typifies the Beloved, the King, the Conqueror. Solomon is the typical King of Peace, the Builder of the Temple of God on the earth, the Wise Man and lover of Divine Wisdom. He is the ideal of the King for Whom the nations of the earth are waiting, not in psychical and pageant form, but as the Spiritual Ruler over all the nations of mankind.

Take the third division of the Bible as a Revelation of the Law of Development; it is not so much Germinals, or Types, that occupy the attention of the student; it is not Cause or Processes that are studied. The thinking man is now central; his intellectual powers are set in operation; his moral nature is active; he is enquiring what all these things mean; why Germinals of thought should be required; why ideas, types, thoughts, become purposes; why so often there is apparent failure and yet there is survival of hope; the assurance that Divine Ideals will be realised; that the Kingdom will surely come; that a King, greater than David, will become Victorious and reign over mankind in Righteousness, Truth, Justice, Goodness and Gracious Love. True, the Ideals may be thought upon as degraded from the spiritual standpoint, but are they not, under the conditions, what thoughtful men might expect? Heré, to make this matter concise, the student can think upon the Books of Wisdom; the two series of Prophets of Israel; and the Coming of the Lord Jesus Christ as the prophetic fulfilments in history of the Generations of Esau; of the Generations of Jacob; of the Generations of Judah; of the fulfilment of the Purposes of God in the Old Testament in the Beloved Son, Joseph; and as adding the Real Man, Saviour and Ruler. The Books of Wisdom, as

explained, fulfil the limited Adamic conceptions in a wonderful manner. They are not only Intellectual and Moral; they have the World of Grace and Sacrifice involved in them; but they appear to fail; the Purposes of God are summed up as the Fear of God, obedience to moral law, and the privilege of Praise and Prayer. The Purposes of God in Grace, as revealed in the eight Greater Prophets of Israel, as a series, are based upon the conception of Salvation and the bestowal of a Possession to those who are saved; and all this in prophetic teaching. As Ideals they are linked with the Kingdom of Israel, and of Heaven, and with the King greater than all earthly kings, who will become known as "the Wonderful, the Counsellor, the Mighty God"; and also as the Servant, and the Sacrifice by Whom sin will be taken away so that eventually mankind may reflect the image of God. The minor prophets of Israel in their series cherish similar ideals as to the Man, the King and the Kingdom of Heaven; they are led to think in what way it will become the means of Blessing to mankind as well as to Israel; and there is the growing impression that the Kingdom is coming very near and that men will do well to be prepared for the Coming of the Man, the King and His Kingdom. The perfect, the ideal Man comes as King, Prophet, Priest and Teacher of men, but not as men expected in regal splendour, like an earthly King. He came as infant at Bethlehem, as Man in Galilee, as Servant in Judea and Jerusalem, as Lawgiver, Teacher, Healer, Shepherd, Saviour and Sacrifice. The result was that only a few gave Him welcome, whilst the many, the rulers of Israel, the wise men and kings rejected Him as their King, condemned Him to the cruel death of the Cross, and thus apparently, as men would be inclined to say, they frustrated the Divine Purpose of Grace by the death and burial of the Perfect Moral Man, the King of Grace and Heaven.

How strange and wonderful are the apparent failures of the Purposes of God in history. What a failure was the nation at its Conception in the Land of Egypt under the Pharaohs; yet the nation, as the first-born, was safely delivered and became a great kingdom under David and Solomon. What a failure was the Israel of the Captivity, and yet how it prospered under Persia, Greece and Rome. What a failure seemed the Life and Death of the Lord

Jesus Christ after such a manner, and yet all this was fore-known and even expected by the Man and King, because He knew that this was not the end of His Kingship and Kingdom, they were in the future after the Resurrection and the Ascension. What a failure in these days, many men are saying, is the Kingdom of Heaven, known as the Church. Is it living or dead? What will the result be in the near future? Here the student is called upon to remember all the past; to open his eyes and look around him. In reality there has been no failure in the Processes and Purposes of the Kingdom of Grace during the ages. The changes have been many, but advance has been made under the guidance of the Holy Spirit in every age. Now the lights of scientific truth, and of Divine Grace and Wisdom, are becoming so radiant and efficient among the nations that they are beginning to know and understand that their only hope and salvation is to be found in the coming of the King of Grace and Glory in His Kingdom of Righteousness, Truth, Goodness and Divine Gracious Love. Sum up the Gospels, the Acts of the Apostles, the Epistles of the New Testament, and the Book of Revelation, and what they are saying to men is: Do be reasonable; all these fourfold Revelations, in so many forms, are just so many voices from Heaven, not merely showing, but proving, in the very spirit of Science, that the Lord Reigns; that His Kingdom is over all; that He must reign until all His enemies recognise His Power, Wisdom, Goodness and Gracious Love. The infatuation, the insane conception of men, that they could make themselves wise, happy and good by eating of the fruit of the tree of the knowledge of good and evil is so utterly absurd that sane thoughtful people in the future will wonder how men could deceive themselves, or be deceived, by thinking that life and happiness could be found in what is chaotic, diseased, disordered and disorganised. Even Science has still much to learn about Divine Wisdom as expressed by order and law. The positive angel is looking on and with a smile saying: Love the truth and obey law and you will become wise, right, true, good and happy; whilst the negative demon is saying, with a grin on his face: How clever I have been in leading you astray; your wise man said, "out of nothing nothing comes," yet men have been such fools throughout the ages that they have turned their backs on God, the All-wise, the



Good, the Truth, Grace and Love Divine, and chosen the negation devil to be their God.

*Enquirer.* Do stop a minute until I get my breath. What do you mean by this strange summation of the Kingdom of Heaven ; by this invoking of a smiling angel and a grinning demon ; and what is still worse the imputation of an unknown form of idolatry, and men being so foolish as to worship a god named Negation ? I have heard of the wise men of Athens worshipping "the Unknown God," and it is not so very long ago that a very wise man said that God is "the Unknowable." Do you mean to suggest that the "Unknown" and the "Unknowable" are mere negations, nothing ; and, that as negations they do not exist ? If the words "*ex nihilo nihil fit*," out of nothing nothing comes, are true, then it will follow that these gods are the creations of the ideas of men ; and the men who make them after their own image may be accused of being so foolish as to worship an ideal idol. If I say to myself, I do not know the Unknown, and I cannot know the Unknowable, does it follow that to me they are as nothings, or no thoughts ? The reply I think must be that as related to me and all that I know, they have no existence ; to speak of having faith in them is absurd, I have not even the ghost of an idea what they mean ; and having no ideas about them, that are facts of experience, How can I compare my ideas, or reason upon them ? Here we land ourselves in what we say are facts of experience. This is a very great problem indeed, it takes us back to the Spirit that knows, and to sensations that are known, and it is out of these that our facts of experience arise. It is here that Science has the right to intervene, because all these ideas must be set in their order, as related to law ; and if the imagination tries to throw any glamour over the eyes of science, it is warned off the field and told to depart and visit the poet or the novelist. This is admitting that the imagination may be a pleasant and useful servant ; but it cannot be relied upon where Science is dealing with grave important questions. Your angel demon, and god negation, may be said to be idols, and of course, when employed for illustration, a use may be found for them. Do you think that it is possible to define what is positive, as compared with what is negative ? Can Science become the arbiter here by asserting that all things, sensations, ideas, thoughts, true relations,

are within the world of Science, whilst no-things, no-sensations or false relations, are to be classed as ne-science? The point here is important; what is suggested being that facts, order and law are in their nature cosmical; whilst disease, disorder and lawlessness are chaotic; they are perversions of law, negations of order, and ought not to exist in an ordered scientific cosmos.

*Student.* Accept my thanks for your timely intervention. I am afraid that my remarks about an angel, a demon, and a negation-god are out of place, they are, I think, fit company for the "Unknown" and the "Unknowable." So with your permission we will say no more about them, but rather try to get a little light upon the more serious problem of disease, disorder, lawlessness, disorganisation, and death. I do not know that Science can arbitrate here; that Experience can deal with the subject; that Philosophy can find its way through the maze; or even that Religion will satisfy us about the relations of the positive and the negative. If the words do not clearly define the thoughts, then what we are called to do is to try again, and seek to discover if we can discern what is the real difficulty in the way. Experience would be inclined to say that pain, disease, disorganisation and death are facts; they are conceived as thoughts; they have their relations; and thus Philosophy and Science are unable to pass them by as negations. In the unconscious physical world they may be reasoned upon as the opposites of ease, life and health, but this would not prove that they are negations. Bring the problem into the world of Philosophy and the wise man will be inclined to say the facts cannot be disputed; and to name them positive or negative, appears to be playing with words and names that may not define or explain what the facts mean. Ask the scientific thinker in what way he would be inclined to work out this subject in the light of order, and possibly his answer might be: To tell the truth it is much easier to ask such a question than to answer it, because the physiologist would say that scientific order is found in the conditions and relations of health; and if you can give the name "negation" to disease and death, and by doing so make them nothings, then sufferers and doctors will not be likely to object. The pathologist might say that it will be difficult to prove that there is no order in the progress of disease and of dis-

organisation after death ; but in the light of science he will not be inclined to say that Life and organisation arise out of nothing and return to nothing. The problem cannot be solved by Experience, thus the thinker is required to find some other way round about, and he is very willing to listen to Philosophy and Science, when they say the question interests them and that they will gladly give what assistance they can to find a solution. The question put to Science takes this form : In all your studies, in trying to discover order and law, what is the object you specially keep in view in every realm of thought you study ? The answer would take this form : I am impressed with the thought that in each realm of thought, as of Force and Life, I am studying a definable cosmos ; that the relations will be found to be right, true, good and wise. In fact what I feel is that I am following in the footsteps of One who has gone before me, that I am truly thinking His thoughts, and translating them into ideas ; moreover, I fully expect that every brother scientific thinker will express his thoughts in a similar definable order, and in this way we hope to reach a harmony of thought which can be classified in scientific order. Here I interrupt my scientific friend to ask him a question : When you have discovered harmony, have you also reached a unity ? By this I mean not only that the realm is one as a unity, but do you know and understand what philosophers name the One, or what Kant named—the thing in itself—the very last ray of Force or Life as a Principle of Being ? Perhaps my scientific friend will tell me that his line of study is not the metaphysics of Being, but rather the order of becoming. So we would turn to the Philosopher-friend and say to him : Can you define for us what a Principle of Being is in itself, realising that in doing so you will explain for us the Principle as a Cause, a Process, a Purpose and an End ? If our philosopher-friend is honest, he will say at once, you have gone beyond my depths and you are really asking the question which wise men in all ages, and in all lands, have been asking, and to which they are unable to find an answer. The scientific thinker is always asking the question, How ? The Philosopher puzzles himself with the questions, Why and What ? The common-sense man may ask a more profitable question when he sees and knows that the How, Why and the What are beyond him. What he thinks of far greater

importance is: Who is the Creator, the All-wise Thinker and the Lawgiver of all that is found in Creation and man?

If you have followed my line of thought you will see that the scientific thinker is not in the least anxious to discover what, or all that, the thing in itself means; his work is that of dealing with relations of thought as found in the cosmos; and possibly he may rest satisfied when his analytical and synthetical works are found to agree. The work of the analysis of the realm of Force is now conceived to be nearly finished. The results are three rays of force said to be electric, magnetic and one that cannot be deflected or defined. The electric and magnetic rays can be compared; they can be changed into other modes of motion; but the final ray is a mystery; it is one; and yet in a sense it is different from the other two. That is conceived to be the final analysis of matter and energy. Reverse the process, and begin to build up electrons and atoms that are elemental, and then there is the union of the three rays, the electron, the atom, the element, the many elements; their relations, numbers and weights; the eightfold order of elements in their diversity, and at last a table of elements more than 80 in number. What scientific workers hope to demonstrate is the order of development in the realm of Force and in what way they will be able to utilise all this knowledge in the service of mankind. The thought to grasp here is that all physical forces, and matter of every kind, are conceived to be correlated; they form a cosmos, a realm, a kingdom; they may be said to have a constitution, and they serve under definable laws; but, behind the whole there is that mysterious One ray of energy out of which all things are developed. The plain man may ask: What is this One Ray that cannot be defined? When he has asked the question, he makes a pause and says to himself: How foolish I must be to think that the One is comparable and knowable when I have already conceived it to be the Ultimate One, the Absolute of Philosophy, from Whence all comes. Man is a reasoning being, and what his reasoning means is comparison. If the comparisons are ended, then, Is it not enough to believe not only in the Ultimate Fact; but more to believe that this Fact is the Cause? The Cause reveals itself by Processes; the Processes become Purposes; and where there are intelligent Purposes, Order

and Law, there must be Divine Power and Wisdom. It is the Spirit of Faith that believes in the Cause, and when this is known and understood, the Intellect is satisfied that there is really no conflict between Faith and Reason. In the realm of Physics this difficulty appears to be already settled ; when physicists say that all forces are correlated and work as in a circle, then the harmony and unity of the whole is named the Conservation of Energy.

We will for the present say good-bye to Philosophy and Science, thanking them for their patience, and for what they have been able to tell us about the One, and the Many, and the All in all, and ask our friend Experience what he thinks ought to be the practical results of this strange study. His reply would take this form : Although I cannot grasp all you have been thinking and saying about these interesting problems of thought, my impression is that the argument holds good as a proof of the Divine Cause, the Creator, the Almighty. I have no doubts about the Living Process and Person ; there is ample proof of the Divine Wisdom in the Work of the Holy Spirit in the Purposes revealed to thoughtful men. I go a step further by saying that I believe in the Divine Love, because the whole realm and world physical teach very plainly that in all this God has been preparing a Possession for His Children. The sun of Truth shines upon me, I receive, absorb and reflect the light of truth ; and then being endowed with Intellectual Power and a Life Moral what I see is the image of God in the worlds Physical, Psychical, Moral and Spiritual. If I began with the-world Physical and through it was led back step by step to the Ultimate One, it was not possible to stop thinking and reasoning at this point. The same line of argument holds good in the microcosm man ; it is equally applicable to mankind ; and at last I reach this conclusion, that Cause, Processes, Purposes and Ends find their complete fulfilment in the Man, the King of Love and Grace, and in His Kingdom and City of Divine Love.

*Enquirer.* The thoughts of men have not been occupied with the four Rivers of God full of blessings for mankind. They have thought much about the lands upon the banks of the rivers ; they have concentrated their thoughts upon one Promised Land, and one City of God ; and strange to say they have been fascinated by the thought that upon the earth they were pilgrims and strangers, and

that nothing could satisfy them but to pursue their pilgrimage, find the Promised Land, and enter into the City of God.

It is interesting and instructive to study this ideal of life in its fourfold forms, as they are to be found in the Bible. The first story is Germinal in form ; it is found in the history of Abraham, the Call, the promised land entered but not possessed. At a certain stage in his life (his nephew Lot being taken away a captive by the kings of the East) he follows up the marauders, gains a victory over them, sets his nephew free, comes to the city of Salem and there gives to the King and Priest, Melchizedek, the tenth of the spoils. The story or parable may be interpreted thus : Melchizedek is the Righteous King living in the City of Peace ; before Abraham came to the land He was there, and Germinally He was the Sovereign Lord. The spiritual truth that underlies the story seems very plain ; before Grace was known and Faith possessed, the Lord of Grace, Righteousness and Peace had His home there. This interpretation will hold good germinally and spiritually for man and for mankind ; this is the analogy with the river Pison ; here the gold of truth is pure and plentiful, and here men will find many precious stones that are treasures indeed.

The second story that is centred upon the City is found in the days of Joshua and also of David and Solomon. The Jebusites of the race of Ham and Canaan live in, and possess the city ; during the conflict under Joshua the city is destroyed, but the Jebusites continue to hold the fortification until the days of David, when his friend Araunah, the Jebusite Prince, gives up the fort and threshing floor, and it becomes the City of David, the City of the Great King, where His Palace and Temple becomes in a sense the glory of the Shemite family, and of the whole earth, at that period. This may be thought upon as the great psychical pageant in the history of the Land, the City and the Temple of Peace and Righteousness ; it is no longer the possession of Ham and Canaan ; it is Jerusalem, the City of Peace. Here may be found another analogy with the river Gihon ; this is where the river "compasses the land of Ethiopia" ; of Ham, the dark race ; and, in the place named Gihon, Solomon was crowned king over the Promised Land and the City of God.

The third story that centres round Jerusalem extends from the period of the Restoration to the coming of the Lord Jesus Christ and the Fall of Jerusalem under the Romans. The scene is no longer as germinal, ideal, or a pageant in history, it is where the earthly man can see no glory. All he can see is a plain man, a Rabbi who may be a wonder worker and a good physician. He may even think upon this Man as a Reformer, as a dreamer of dreams about a Kingdom that is at hand. A Daniel by the River Hiddekel sees wonderful visions of this Son of God in His Majesty and Glory ; some men think that He is the promised King of Israel, greater than Solomon, David or Abraham. He is really the Righteous King, the Prince of Peace, the Prophet, Priest, Ruler and Judge, fulfilling all that was typified in Samuel ; and thus, as Man and Son of God, the Consummation of all the Promises of God to Mankind. He is our Salem, our Peace, the Peacemaker, the Man who brings Peace to mankind ; and His reward from sinful men was rejection, the Cross and death.

The fourth story takes the thought away from Salem and Melchizedek, David and Jerusalem, the Lord Jesus Christ, the earthly Jerusalem of Jews and Romans, the rejection and the Cross, to the age of the Spirit, to the Church of Christ, to the Apostle John, the Seer ; as "carried away in the Spirit to a mountain great and high," there to see the Holy City, the new Jerusalem coming down from Heaven with the glory of God, to rest upon the earth. It is the four-square City ; in other words, it is the consummation of all the past ; it is where no earthly temple is required, "for the Lord God the Almighty, and the Lamb are the temple thereof." Its light is the glory of God, and in that light the nations are seen to be working ; the day of revolution, of self-assertion, upon the earth is past ; what ever glory the kings of earth can claim they bring into the City of God ; and with thanksgiving and praise they ascribe all Glory to the Lamb, the Saviour and the King of Righteousness and Peace. Here the great River is seen to be the River of Life, and its source is known to be "the Throne of God and of the Lamb." The course of the River has been from Eden to Paradise ; there is the Tree of Life with its blessed fruits ; the curse of sin and evil is abolished ; death is now dead. The Face of God is seen, and it is the Lord God who is the Light, Life, Truth and

Grace of this Jerusalem, this heavenly City, which Abraham the faithful and all his children in the Spirit of Faith, Hope, Patience and Love have been trying to find in earthly things and upon this earth.

In tracing the interesting history of Jerusalem, the City of God, in this fourfold manner, what the thoughts suggest is that the Foundations of the City were laid by God, even before the days of Abraham. It may be quite true that even Abraham could not discern in Salem the germinal foundation stones, or in Melchizedek the King of Righteousness. For the time his eyes may have been holden because, as might be expected, his ideals surpassed germinal forms, and what he desired to see was what would outrival Babel, where men would live the righteous, obedient, happy life in harmony with the Will of God. The Jerusalem of David and Solomon is a beautiful ideal, but, as we know, it was of the earth and earthly; something for the imagination to feed upon and enjoy; a very glorious light as a reflection; something for all the nations to think upon and study, as means of education in divine thoughts, and it ought to have raised them above autocracy and idolatry. The conception that the Lord Jesus Christ, as Man and Son of God, had within Himself the City of God in perfect fulness is something to ponder over. Once it might have been rejected, even by thoughtful men; but now with the light of Science shining upon Nature and Grace, upon Creation and Man, all wise men will be inclined to say that the thought is in harmony with faith, and it is not to be rejected by the Intellect. The Man is Unique; there is no one who can be compared with Him. If comparison is attempted with the greatest of men, they are like planets reflecting rays of truth, whilst He is as the Sun of Righteousness, and they are reflecting His glorious light of truth. With reference to the Apostle John, and the Holy City he was privileged to see as descending from Heaven, we enter the spiritual world of four dimensions. For analogy we require to think upon Moses and the Book of Deuteronomy; upon John and his Gospel and Epistles. What we are now looking for is not the vision of Faith, Hope or Patience, but in the Light of Divine Gracious Love we are trying to consciously enter the Kingdom of Heaven, and if possible to survey the four-square City of God. If you will allow me to sum up my thoughts upon this subject, as it appears



to me at the present time, what I would say is that you have been thinking upon the Processes of the Revelation of the City of God and that you have barely touched upon the Purposes of God in Divine Gracious Love.

*Student.* There is truth in what you say, but what you have omitted to notice is, that of necessity the Purposes are hidden in the Processes. What I mean is this, Babel and Ur, as cities, did not satisfy Terah or Abraham; and the autocratic rule of a Nimrod as a hunter or a king and conqueror would be what they would abhor. The Call and the Promises as to the future would become instructive and intuitive in them, leading them to seek for, and try to find, a better country, a city of God where His Will and Purposes might be realised. Within the Process of Call and pilgrimage there is a Purpose and it is nothing less than this: in and by Abraham, all the nations of the earth were to receive Blessings from Heaven. The Divine Purpose here begins with the man, it extends to his family, his seed, and through the family, nation and the Seed, to all nations. In the Processes you are groping your way forward wondering what they mean; with the Purposes you keep an end in view; and at the End Processes and Purposes are known and understood. In plain words, the Purpose of God in the Call of Abraham was the Salvation and the Restoration of the sinful race of Adam by the Way of Divine Gracious Love. This is going to be carried out not by Nimrods, Sauls, Nebuchadnezzars, philosophers, politicians or great generals. Here also the Law of Development must be understood and followed; it is by a man, a family, a nation, and mankind; and, when the Purposes of Divine Grace in Love are fulfilled, then, but not till then, will men see, know and understand what the Purposes of God mean.

Let us try to apprehend the Purposes of God in Gracious Love, after this fourfold manner, for the Restoration of the fallen sinful race of mankind. Take, for the first example, the Man Abraham; there is no difficulty in discovering the Purpose of Grace in his life, Call and pilgrimage, it is plainly stated that he is to become the means of Blessing to mankind by his family, nation and Seed. The meaning is not that the Purposes of God begin here; it is, that at last the man has come who has heard the Voice of God, responded to the Call, and that, at least in a germinal sense, the

Purposes of God have become the conscious possession of one man. The somewhat strange part of the story is that although he spiritually received, and conceived, by faith, the promises and the Purposes of God, yet in the promised land he was a pilgrim and a stranger, and all that he could claim was a burying place which he bought from a native of the country. Here it may be said the Law of Development as related to the man ends in death and the grave, and this may be conceived to be the end of all formal and physical things.

Take the second, the family, Ishmael and Isaac, here the problem of the Adam-man and the Christ-Man arise. The Promises and the Purposes of Grace are passed over and forfeited by Ishmael, the son of the Egyptian woman; and they are confirmed upon Isaac, the Beloved Son of the free woman. This is the mystery and the parable of history; God is represented as having two sons, the Adam-man and the Christ-Man; the one by Nature, the other by Grace; the one meant to develop into the moral image of God but fails to realise his inheritance and forfeits his rights; whilst the other, the Son by Grace, is known to be the Son of God, a Perfect Moral Man, a Saviour, and a Sacrifice to take away the sin of the world. This is the mystery in the Adam family as revealed in Cain and Abel; it is repeated in many forms in the Bible, and in history; it is the ideal in Parseeism of Good and Evil. The point to notice here is that Cain, Ishmael and Esau claim the inheritance as the children of Adam; whilst Abel, Isaac and Jacob receive the Possession and the Promises by the Way of Divine Grace through the Son of God the Saviour. This terrible and prolonged family strife and trouble are still in operation; the sons of Adam everywhere claim the birthright and think they ought to enjoy the Blessings; and this conflict, in a true and real sense, extends to all families, tribes, nations, to mankind, and even to the Church of Christ. The promises and Purposes of God in Grace are not for those who make great claims, and assert their Birthright; and their just claim to the Blessings involved in the Divine Purposes of Grace. Those who make the claim that they are first, and ought to get the best seats at the feast, may discover that they will be allotted the lower seats and get the fewest blessings.

Here again the Law of Development will find an end;

the Law of Recurrence will require to be followed and another series of Purposes will be found in the study of the nation. The parable of Jacob and his family in the light of the promises and Purposes of God may be somewhat puzzling. There is no question about his being chosen; before his birth he was ordained to become the inheritor of Blessings, Promises and Purposes of God in Grace. It was this choice that caused the division in the family circle; it was because he received the Blessing and the Birthright from his father that he had to leave home and live with his uncle Laban. The strange part of the story is that this movement was away from Grace; a kind of degradation; away to the moral world; and it is in this moral world with its ethical environment that the Kingdom was framed, and the foundation stones of the City laid. This is a form of truth that goes very deep into the Purposes of God; it may even be interpreted as suggesting that the World of Grace finds its roots in the moral world; that world, too, is where the moral pilgrims rested by the way, and did not pursue their journey to the land promised. But this is a truth that applies to all subject worlds which are under law, they fail to know and understand the Wisdom and the mysteries of the Purposes of God. It would be interesting to follow the story of the sojourn of Jacob in Padan-Aram, of his wives and their children, but these are elementary in their form. They all bear upon the problem of the Purposes of God in the nation. They tell the story of the return; of the wrestling with the Angel at the brook Jabbok; the change of names from Jacob to Israel. Then there follows the far-reaching Purposes of God in Grace as seen in the hatred of Jacob's sons toward their brother Joseph and how this led to their own troubles and the bondage of the children of Israel in Egypt. The development of a nation is a great study, especially where, as in Israel, the God of Grace is preparing the world to perceive, conceive, and know by signs, wonders, ideas, thoughts, order and laws what is required in the way of organisation before a nation can become a united whole as subject to law, as having a constitution, a jurisdiction, a legislation, and a workable administration. The peculiarity of the nation and kingdom of Israel is that it was a kind of model, suitable for men at this stage of development. The student will find that there is involved in the

people great ideals of Faith, Hope, Patience and Love, as derived from Abraham, Isaac, Jacob and Joseph. There is a motive power in the people, even in their condition of bondage to the world, that will not permit them to rest satisfied with the flesh-pots of Egypt. Under the figure of a conception, gestation and birth, the Redeemed Son is born; under the Theocratic King with Divine Power by His servant Moses the great event takes place, and the Child being redeemed is led into the Desert, there to be nourished, sustained, educated and placed under Moral Law in the world of Grace. It is well to visit Sinai and look upon the great events that occurred there. Processes and Purposes, that can be compared with the four days of the Creation series, are revealed to men in the four laws that are fundamental as to the Being of God. The first Commandment deals with the question of the One, and only God, and the Law here is that there is no other God to be conceived by the redeemed but God the Redeemer. The second is against idolatry in every form of what man can imagine. If thought upon in any way it must be as Heaven, the Christ, the Beloved Son, as a Revelation, because no man has seen the Father. The third suggests that God may be thought upon, as, or by, a Name, a spiritual reality, but when thus conceived the Name is to be held most sacred, and kept as it were in the shrine of the heart. The fourth calls to remembrance the Sabbath Rest in God because He is the All in all, the Source of all that is created. The first table of laws has been summed up in one law, Love to God; the second table of moral law, in six commandments, is also summed up in Love, it is to love every neighbour as one's self. The first in this table is that of love to father and mother. The second is love as kinship, thus shutting out all thoughts of hatred and murder. The third is love, as consistent with divine order, the work of the Spirit, expressed in contrast to adultery. The fourth is that love which studies what is right, as between person and person, and which will not take from others what is their property. The fifth is the love of truth as between man and man and all men. The sixth is that love which is perfect moral purity; what is just and good; the very opposite to covetousness and selfishness. The Purpose of God in Law as Moral is here seen to be the ideal man. Thus the thought has been conceived that where

men have failed in the past, and continue to be lawless, is in the great truth that they do not love, fear, and obey God in spirit and in truth. They have failed to realise that it is their duty in the spirit of Love to love one another ; to recognise that all men are akin as the children of the Heaven-Father ; that as one family they ought to conform to the laws of the Spirit ; that to do right is the duty of every man ; that to conceive, know and speak the truth is a sacred obligation ; and to keep the soul right, true, pure, good and just really means living and expressing the image of God. This is God's Purpose for man in his creation ; it is also His Purpose in Regeneration by Divine Grace. The Moral World and the World of Grace coincide ; and both are found in perfection in the Beloved Son who has revealed the Father to mankind. It is not necessary to enter into details about the Law of Moses as the Constitution for the nation ; to consider the Levitical priesthood and all that it represents ; to study the events of the Desert Journey ; all this has been found useful for education. The important matter is that the ten Commandments have served a Divine Purpose ; that they were placed in the Ark for a Purpose, and that they were to be studied for a Purpose. Should the nation, king, priests and administrators fail to grasp that Purpose, the results would be disastrous for the nation, because this would mean disobedience, loss of unity, division, idolatry and the failure of the Purpose for which Israel was chosen by God to become a great nation.

The Purposes of God, like the Processes in history, do not fail, though men may think and even say that they appear to do so. The Processes require to be followed from Adam to the Lord Jesus Christ ; and even here men may say that the Divine Purposes, as Moral and as Gracious, appear to fail because the Man, the Son of God, the Saviour, the King and His Kingdom, do not immediately appear and correspond with what they think His Kingdom ought to be. The Jews expected another prophet greater than Moses and a King in His Kingdom greater than David and Solomon, but failing to understand or comprehend the Divine Purposes in the Lord Jesus Christ and in His Spiritual Kingdom, the failure was not in the Purposes of God, but in themselves. They were not prepared for the Revelation that came to them ; they were living in past

ideals ; they were ruled by carnal and earthly conceptions. It may be useful to notice here that the cycle of development in history extends from the Creation of the Adam-man, meant to attain to the image of God in righteousness, knowledge and truth and in goodness and love. This was the Divine Moral Purpose ; but man having free-will, and power to choose what was right, true and good, made the foolish choice of disobeying righteous law, believed a lie, and did that which was evil in the sight of God. There can be no doubt about the fact that the man degraded himself by his action ; and that, from the Moral position, he is counted as dead to God. But what Science might be inclined to think and say to-day is that the failure was intellectual and moral ; it was this world that became a chaos. The worlds of Psychological Life and Physical Life continued their functional operations, thus the Mind-Life and world became dark and perverted. The physical Life as organic became subject to disease and physical death, thus his kinship, as degraded, was more akin to animals than to moral man. The history of mankind from Adam to Christ is that of the conflict of the Heaven of Grace in the Lord Jesus Christ with what is degraded and Earthly, and through all the Processes the Purposes of Heaven are Regeneration and Restoration. It is the great problem of the involution of Germs of Grace ; of re-organising man ; of giving expression to ideals in a Nation and of educating mankind to see, know and understand, not only the Purposes of God in Grace, but to make known His Power, Wisdom, Goodness and Love to His sinful children, that they may be restored to His Favour and Love. Such a thought is a wonderful Revelation of the goodness and love of God ; and, at the same time, it is a terrible judgment upon sinful men, not only from Adam to Christ, but to the present day, where men choose the darkness instead of the light of truth and follow the powers of evil in preference to the loving Saviour of mankind. In the fulness of the times the Lord Jesus the Christ came as the perfect Moral Man and as Son of God in Grace ; the thought being, according to the Law of Development, that in every new age He was the Cause and Process ; and that when He came as Man another, and a great stage of the Divine Purposes, was revealed to mankind. This coming was of such importance in history that it became a great land-

mark, and men constantly note the difference between B.C. and A.D.

The student must not forget that the period from Adam to Christ is usually conceived as a natural development; from the coming of Christ to the end of the Christian age it is said to be a spiritual development and a spiritual age. The Man, the Christ, is not earthly and carnal; He is Heavenly and Spiritual; thus the method of thought is quite different when the Man, the Son of God, and the Kingdom are studied. Men do not come to Him to teach Him; they know He is the Divine Wisdom in Love, they come to learn of Him; and, if they are so bold as to think that they can test Him, as compared with other men, it is with the measurements that He has supplied that they attempt to do so. For example the student is permitted to ask if He is the Ideal Perfect Moral Man; then the Supreme Law of His Life is Divine Gracious Love to God and man. If He is a man and one with all other men, then He is akin, in fact the Brother of all mankind. If He is Spirit-endowed and guided, then He will conform in thought, word and deed to the Will of God, and He will also be meek and gentle in behaviour. If He is Righteous in God's sight, then He will not only be Righteous in all His actions; Heaven will be within Him and He will be known to be heavenly and not earthly. Here the student will falter when he asks the question, Does He love the Truth? knowing that He is the Truth, the Word and the Life of God. To end the series of Moral questions will he ask: Is the Teacher good, that is as Man in the Image of God?

Turning for the moment away from the Man, to sit down with others at His feet to learn something about His Kingship and His Kingdom, the task will be to study the Beatitudes and the Sermon on the Mount; to join Him in His Mission of Mercy; to see His kindness and goodness toward poor sufferers; to know how He can cure all diseases; and even raise the dead from their slumbers. In fact, wherever He goes, He is Lord, Master, Teacher, and Lawgiver, and should He appear in some instances to fail, it is because of Unbelief, and want of sympathy with Him in His Work. The Man is more than a moral gracious man giving freely to all who put their trust in Him; He is seen to be a self-denying, self-sacrificing Man, and this is what is meant by His

patience, gentleness and toleration of evil-doers, even when they reject Him and put Him to the cruel death of the Cross. What is suggested by His followers, and proved to be true, is that sin had no dominion over Him ; that death and the grave could not hold Him when His Mission was accomplished. Thus in due time He rose from the dead ; visited and advised His followers about the Kingdom that was coming soon ; ascended into the Heaven of heavens ; there to reign in Glory in His Kingdom and by His Holy Spirit in His Church on the earth. This is something like the conceptions of Christian men about their Lord, Saviour, Master, and High Priest in Heaven. They put implicit trust in Him as Man and as King of Grace and Sacrifice ; He is their Prophet, Priest as Son of God, their Ruler and Judge. For nearly 2,000 years His followers have cherished these spiritual Ideals ; they have been the Possession of the Church and its members ; they say plainly it was thus the great Divine Purpose of Grace and Sacrifice became an accomplished fact upon the earth.

The student ought not to find any difficulty in following the analogies, or it may be better to say the parallel lines of thought, that are to be found in Genesis, and in Abraham, related in the history of the Kingdom of Israel, as compared with the Books of Wisdom, the prophets of Israel and the coming of the Christ, the Son of God, fulfilling all the past in Himself. The Divine Purpose in Christ was fulfilled with His Mission, as the past in Genesis was fulfilled in Abraham ; and from Pentecost onward it is in the Christian Church as the Spiritual Kingdom of Israel. It may be well to lay the four Books of Moses side by side with the Gospels and compare them, not in literal details, but as natural and spiritual. The stages of development are similar. The one series of books reveals the Mercy of God to the poor bondsmen in Egypt who are crying to God for Redemption from the cruel tyrant with earthly power ; the Gospels reveal the Mercy of God to mankind in carnal and spiritual bondage, so that those who were spiritually in bondage might receive Illumination, be purified from sin and receive a spiritual Salvation and Restoration to the favour of God. The forms of the Mission of Moses and of Christ can be seen to be different ; but the analogies of Prophet, Priest, Ruler and Lawgiver are similar. This



thought requires to be constantly kept in view, that Moses, as suitable for the natural Kingdom of Israel, had to deal with many men, with what is equivalent to an earthly Kingdom having its laws, constitution and administration ; whilst the Lord Christ as a Spiritual Lawgiver, Priest, Ruler and Judge, deals with persons as spiritual men, and not as Israelites, Greeks or Romans. The Moral and natural kingdoms are not within His Jurisdiction in the Spiritual world ; in that world men are left free to think and act as they think best, to use their judgment, and it must be as freemen that they decide to accept Christ as Saviour and Lord, and animated by His Spirit to go forth as His servants and disciples, to seek and save those who are lost. In thus thinking upon Christ as not claiming the lordship over the natural world in its degraded condition, it is not to be supposed that He resigns His Right to reign in the true Moral world. The Purpose of His Life and Death is to teach men what the Moral Life really means ; and it is only by Divine Grace and Sacrifice on His part that this end can be attained.

As with the Divine Man so it must be with His Kingdom as a Spiritual Power in the earth ; with His followers and their families and with all churches of Christ upon the earth. The Divine Purposes in Genesis, Israel, Mankind and in the Lord Jesus Christ have been revealed to men who, if they have been thoughtful, true and earnest in seeking for God and Salvation, will be prepared to receive His Holy Spirit for help, teaching and guidance in this critical hour of Divine Grace. The Mission of the Lord Jesus Christ has been fulfilled ; His Purpose in Grace and Sacrifice made known ; the Holy Spirit has been given ; a new age has come ; the Kingdom of Heaven is not only near to men, but those who believe in and follow the Lord Jesus Christ have the Kingdom of the Spirit within themselves. This is a new Process begun and the Purpose for which it exists is the tremendous, age-long work of carrying the glad tidings of Salvation to the race of mankind. The Purposes may be expressed, very briefly, in this way : the Church of Christ, as distinct from the world, is a Living man, family, organisation ; and as organised it has living functions to perform ; it will become subject to the Laws of Development, Recurrence, Analogy and Harmony and Unity ; it is a Living Tree that will give shadow and shelter

to all men who will rest under its branches. The Divine Purpose in the Acts of the Apostles is to show how the Church came into existence, and how it prospered in the world until it reached Rome. The Purpose in the letter to the Romans is to teach men the true condition of the Roman world as the visible kingdom that is earthly, and how much it required the Gospel of Love, Grace and Peace. The Purposes in the letters to the Corinthians were to teach men how far the Wisdom of Greece failed to know or understand the Wisdom of God; and what was involved in the heavenly Wisdom when it included the Beatitudes, self-denial and self-sacrifice. The Purposes of God, revealed in the second series of Epistles, are that Judaism and Christianity are not antagonistic in Spirit; they are revelations at different stages of development; the one has the spirit of Ishmael and tends to become exclusive; the other is free-born as a child of God; the one is severely educational for those who require teaching; the other is that of a son and heir who being educated is assumed to be fit to administer His possessions. The Purpose in Ephesians is to lift the thoughts above what is earthly and to fix the eyes upon the Son of God in Heaven now regnant in His glory. The Purpose in Philippians is to get men to realise the brotherhood and the unity and fellowship of believers in Christ. The Purpose in Colossians is to glorify the Son of God, to exalt Him above all earthly rulers and kings, and to show that, as Son of God and Son of Man, He cannot be conceived under earthly terms except as the All in all, the Image of God. The Purpose revealed in Thessalonians is that the Church has not been glorified; that it is in the earth; that it is surrounded by enemies; that the conflict is going to be severe; that the Man of Sin will use all his powers to destroy the Church and the people of Christ, but he will not succeed in his evil work. The Epistles to Timothy, Titus and Philemon have been most useful in the Church in all ages, because they indicate the Purposes of God as to how churches should be organised and administered; with this precious thought added, that the true Church is not so much an officially organised body, as a family circle where masters and slaves, apostles and brethren, all love and serve as the children of God. The Purpose of the Epistle to the Hebrews is to throw the thoughts backward in time to

Heber and to Abraham and to all the Children of God in all ages who have lived the life of Faith. The Epistle of James has for its Purpose the recognition of Mosaism and Judaism as keeping alive the Spirit of Hope among men. The Epistles of Peter have this Purpose in view, that Christians are to cherish the Spirit of Faith and Hope and add to the same that of Patience during the Christian age. The Epistles of John have for their Purpose the cultivation of the Spirit of Love, that is of Love to God, because He so loved sinful men ; that men should love one another in the Spirit of Christ and thus in due time bring into this world the Kingdom of Love.

It can be said that the Book of Revelation is also the Book of the Divine Purposes of Grace revealed to mankind. In the first division the Divine Purposes involved in the seven Churches may be conceived under this form : they are in the midst of the conflict with the evil powers in this world, and these powers are so successful that they have taken possession of the Church. The rulers think they are doing the Will of Christ, in His Name ; they congratulate themselves upon their wealth, power and greatness until the Revelation comes to them that the Saviour and the King has been shut out of the Church and He is knocking and waiting to be invited to enter. In the second division the thoughts are carried into the heavenly world of Ideals, the Throne of God is seen and the glory of God revealed. The Book of Destiny, of Processes and Purposes is seen, as if it were sealed so that men are unable to read its contents. The Processes are described in the forms of horses and their riders ; the Purposes to be revealed in historical events are compared with plagues, that come upon evil-doers. But amidst all changes God's Sanctuary of Grace is open, men are being saved ; the two Witnesses are put to death in a spiritual Sodom and Egypt ; they rise in power from the dead and ascend into Heaven ; there is a great earthquake, and the Sovereignty of the World is declared as belonging to our Lord and His Christ, Who will be regnant until the Ages of the Ages. In the third division, the thoughts are turned to the earth, to the Man-Child, the Dragon of evil, the beasts out of sea and earth, and the terrible conflict between the powers of good and evil ; the justice, judgment, punishment and overthrow of all evil powers ; the coming of " The Word of God," as " King of

Kings and Lord of Lords," the Vision of the Holy City, the joy of the redeemed, and the end of sorrow, woe, pain and death. The fourth division brings the end of the Age. There is the beginning of a new Creation; the Creation and the Regeneration, in their Processes and Purposes, have been fulfilled, and now what the people of God have to look for and think upon is, What the Kingdom of Heaven means; Where the City of God is to be found; and to study that most complex Law of Development under which all these events have taken place.

*Enquirer.* Here the question of the Purposes of God, it would seem, has brought us to the end of our studies, and our conversation. I do not think that we have wasted our time in this effort to get a clearer apprehension of all that the Law of Development means; in what sense we can think upon Heaven and the City of God as spiritual places for those who are spiritual; whilst those who are not spiritual may get benefit spiritually by turning their thoughts in the direction in which, in spirit, we have been travelling. Before parting I think we might do well to ask our friends and helpers, Experience, Philosophy, Science and Religion, if they are in spiritual agreement with us about the matters that have received our attention. You have assumed that we are now to enter upon a new age, and new lines of thought in the future, so we can leave the whole subject for their consideration and discussion. My impression is that thoughtful Experience will go with us whole heartedly, because although our views have extended into the heights and depths of human thought, we have used common-sense terms, based upon practical experiences, and these are within the reach of all thoughtful men. I think it may be safely assumed that Experience begins with what is natural as objective and subjective; it goes on to study sensations, forms, ideas, thoughts, how thoughts are related and correlated; the use of the reason; moral laws, obligations and duties, and in what sense the Grace and Love of God, by Sacrifice, are the means by which sinful men are reconciled to God and could live together in the Spirit of Peace and goodwill. All this can be translated into family life, the father, mother, brothers, sisters, relations, society, the nation and mankind; and of course the Last and the First, the End and the Beginning will be summed up in the Heaven-Father, the Elder-Brother, and

the whole family of God in all nations. When we ask if Philosophy will be prepared to go with us, and stand by us, in the future, the answer will not be quite so simple. The difficulty with Philosophy and philosophers is that the great writers have been independent thinkers in all ages and nations, and thus the great diversities of methods of thought that may sometimes appear to be almost contradictory and irreconcilable. We have tried to put them into two classes, the inductive and the deductive methods of thought; and we have borrowed from them their own ideals. Thus we say to the inductive thinkers, have we represented fairly your method of Particulars, Persons, Generals and Universals? To the deductive thinkers, have we entered into your spirit by beginning with the First Cause, advancing to Processes, Purposes and Ends? Do you not think that this form of dualism should come to an end, and the facts recognised so that thinkers should not be exclusive but inclusive, for the simple reason that both lines of thought are required to make up the whole circle of philosophic thought? We can commend to all thinkers who love Wisdom the fourfold conception of Creation as the Foundation Stone for the Palace of Wisdom. Invite them to study the eightfold Principles of Being, strongly recommend their most careful consideration of the eight Beatitudes as the means of Blessing and of Illumination, and having mastered these problems of thought try to grasp all that is involved in the teaching of the Holy Spirit in so many forms, as Regeneration, Incarnation, Salvation, Possession, Illumination, Purification, Consecration and Dedication. The study of the fourfold order in so many forms in the worlds physical, psychical, moral and spiritual, promises to become so very useful and fruitful, that thinkers in the new age may say that it is the means by which the world of four dimensions will be fully discovered. In asking Science to join us in our pilgrimage into the new age, we will do well to recognise the great truth that Science has been with all thoughtful men for many years as light bearer in the darkness, as teacher in the midst of ignorance, and even as a prophetic guide, finding excellent roads upon which to travel. There was a time when the radiant glaring light of Evolution seemed to make good men blind on their spiritual side; but that day is past, and men can see that the work of

Science does not lead away from God, but by many direct ways back to God. The light, the prism, the spectrum and re-refraction back to light, is a physical form most useful; physical science points the way into the darkness-insoluble, or into the light ineffable. Further, what a wonder of wonders is the Spirit that knows, the things perceived, the ideas conceived; the Mind-Life in its organised condition as like the Mind of God. When the scientific thinker begins to build up within himself the beautiful order comparable with a City of God he will see that Illumination, the Light of Truth, is required, that Purification of the moral atmosphere is also required in order that the Creation may be found to be right, true, and good, so that it may become a reflection of the image of God. It is here that scientific thinkers and workers will find their greatest problem. In the physical, psychical and moral worlds there has been greater or less success; but they have failed to find the plans and specifications of the palace in ruins, and they have not earnestly and intelligently made the effort to rebuild the City of God, the palace that begins with Regeneration and Incarnation. Here some scientific thinkers may be inclined to say: this is not the work of the scientist but of the theologian. This is to beg the question; the problem is not natural scientist as compared with spiritual scientist. Here it is the realm of the Power of Grace that saves the lost; and of a Life that brings health and salvation instead of disease and destruction. It is a question of Principles of Being, of Processes, Purposes and Ends. It may be that of an Absolute which the true scientist will not attempt to define; but it is also that of relations and correlations most complex and wonderful, where the God-fearing thinker will revel with spiritual delight. Science is the way of knowledge of true relations, or order and law, and every thoughtful man is invited to enter this great world of thought that harmonises and unifies all worlds of thought. Here the theologian, as student of the Science of Religion, may be greatly offended at the very thought that the Queen of the Sciences should be in this way degraded; and that theologians, the Ministers of Religion which is the Queen of all the Sciences, should be lightly esteemed and asked to join their humble fellow-workers, in worlds of thought that have become universal. It is sufficient to state that here there is no attempt to

degrade the Queen, and no intention to bring the Ministers of the Gospel into disrepute. They must know that it is not the man who gives honour to the ministry, but the ministry of the Word that dignifies the man. If all other worlds of thought are being transformed, and are becoming spiritual in their order, then it must not be thought strange if the same changes take place in the study of the Bible. A thoughtful minister of the Gospel expresses his thoughts upon this subject in this form: that men ought to be expecting a new radiant light to break out from the Bible; and indeed it is in keeping with the age that this should take place. What theologians have done with the Bible in the past has been to make it a valuable Book of Experience, illustrated and helped by the philosophic spirit. But now, the question is being raised, If the Bible is a world of Revelation, of Experience, of Philosophy, then is it not also to be expected that it will become a scientific world wherein Principles of Being, Germinal seeds of thought, a psychical order of development, the widest experiences of life, perfect ideals of order and law, and even a new spiritual world may all be studied, in due order, as ideal, real, and spiritual? The theologian, in company with all other thoughtful men, is being called upon to open his eyes to the fact that the old world and its order is passing away, and he ought to be among the first to see, perceive, and conceive, the great truth that the Kingdom of Heaven, in a new form, in a new Age, has come to mankind. What men of Experience, Philosophers, Scientific workers and thinkers are being called to understand is that Science is not going to reign over mankind in the future, as knowledge and wisdom which are earthborn; but true Religion in the Spirit of Christ, as Divine Love, and as harmony, unity and goodwill among men.

*Student.* It seems to me that you have fairly expressed the direction toward which the thoughts of men are turning as bearing upon the future. There is the tendency among those who, in a sense, are conservative in their lines of thought, to fall back upon the advent of the Spirit Age. They long to see signs and wonders, to perceive tongues of fire, to see these cloven and resting upon individuals, to see miracles of healing upon the sick, to get special teaching, to be endowed with the Spirit in a special manner, to receive the gifts of wisdom, of generosity, of consecration and of

dedication to the service of God. These gifts were bestowed upon men at Pentecost; they were conferred upon the Church as the Gifts of the Spirit in Apostles, Prophets, Teachers, Miracle Workers, Healers of disease, Helpers and Administrators. Is there a real reason given to prove that such gifts have been taken away? Did all the Christians receive these Gifts of the Spirit to be used as they thought advisable? Has not the Spirit of Grace and Truth given to men during the Christian age special gifts as, and when, required? Should Christians think more upon the gifts than upon the Giver? Should they not be prepared to recognise the law of development in spiritual truth, which points in the direction that all such gifts in Grace are, in a sense, germinal and psychical; and that they are now being called to realise the great Truth, that Divine Order, Law, Grace and Sacrifice, or self-denial, really cover and include all these formal, germinal and psychical conceptions? Is not this the real mission of Science at the present time, to impress upon men that, by gaining knowledge of the Physical world of matter and energy, they are really attaining to the knowledge and use of Divine Power, and thus being taught to work miracles far more wonderful than those worked by magicians or by spirit-gifted men? If by knowledge of Life, organisms, functions, and the harmony of health by the physical laws, men are to be taught the marvellous automatic action of the body in health, how it is to be kept healthy and disease prevented, is not this more wonderful than an instance of healing by a miracle? If by psychical studies the Spirit is taught and the Mind is endowed with all that is right, and the darkness of ignorance banished, will not this be more wonderful than tongues of fire and uttering what people do not understand? If the truths that are found in all their relations, and the laws that are Divine and obligatory become known and understood, will not this be Divine Illumination and Purification in the sense that it will become in every man the image of God? If those so illuminated and purified become apostles; missionaries to the ignorant; prophets to reveal the will of God; teachers to bring them to Christ, making them humble helpers and wise administrators in His Church and in the world; then, will it not be true to think, and say, that in such a development the precious germinal promises



and purposes of Pentecost will be summed up and fulfilled at the end of the age of the Kingdom of the Spirit of Christ ?

*Enquirer.* Are not such conceptions prophetic of the new age rather than the fulfilment of the age that is passing away ? The reply might take this form as a means of education for students : Try to think out the ages of development in history ; do they not begin with a dawn of day, a day of light and advancement, an eventide and a long dark night ? Set them in order thus : 1. The Adam age and at the end the Flood of evil and the Ark of Salvation. 2. The Noah age, the supremacy of the Ham family, the story of Nimrod and the Call of Terah and Abraham. 3. The Germinal age of Israel, Egypt, Joseph, bondage and Moses. 4. The age of Israel, Joshua, Samuel, David, Solomon, schism, division, idolatry and Babylon to the time of Cyrus. 5. The Restoration under Ezra and Nehemiah, Persia, Greece and the revival under the Maccabees. 6. The Kingdom of Judah, the Romans, the Coming and Ascension of Christ and the Fall of Jerusalem. 7. The Day of Pentecost, the Coming of the Holy Spirit, the progress of the Church, the Empire and the Church and the Crusades. 8. The dark age, the Reformation, advance of Science, the work of Missions, the Great War, and men begin to think that the new age is now to bring to mankind the light of Truth, conformity to Law, Peace on the earth and good-will among men. Here it may be well to remember that the Gracious Patient Holy Spirit of Christ has given to men not only Gifts of Power ; He has also given them precious Graces of Life. These may be enumerated as 1, Love. 2, Joy. 3, Peace. 4, Patience. 5, Good-Will in Truth. 6, Goodness in faith and life. 7, The Power and grace to give meekly. 8, The self-restraint and self-sacrifice that are well pleasing to God, and above all these Graces, that of Love to God, the Grace of Christ and the Communion of the Holy Spirit.

*Student.* We have been thinking a good deal about the Divine Purposes in Nature and in Grace, but it may be that we have not brought out very clearly what can be studied as the Constitutional aspect of the whole question. What I have now to suggest is that after we have been studying a four-fold Constitutional Universe, as related to man, it appears that the four Constitutions are resolvable into the one, the Universal in Grace and Divine Love. I will explain what I mean. There are four divisions, or worlds of thought.

I. The Objective World, as the Environment of man, in its fourfold order.

II. The Subjective World as it is found in man, the Microcosm.

III. The Intellectual and Moral World, conceived by man, as order and law in mankind.

IV. The Spiritual World by Regeneration as found in the Bible.

It is not necessary for me to enter into details here ; these have been considered under the Law of Development, as Forms, Ideals, logical Reals, and Spiritual Facts and Principles ; or as Cause, Processes, Purposes and Ends ; or, philosophically, as Particulars, Persons, Generals and Universals, or as a Spiritual Revelation in the four divisions of the Bible.

I.—1. The Environment of man, as objective, is the world of Force and Life, the physical.

2. In it man can perceive man and mankind, Spirit and Mind-Life, and these constitute the Universal Mind of God and of man.

3. The Intellectual and Moral World in which men find order and law.

4. The Spiritual World as the Problem of Regeneration by Grace and Sacrifice.

II.—1. The Individual man, as subjective, has his physical body derived from Force and Life.

2. The Man is endowed with Spirit and Mind that respond to, and correspond with, his environment as the semi-conscious Mind.

3. Man as Intellectual, studies order, recognises law. As a scientific student, observes how processes and purposes operate, and thinks Who is the Cause.

4. All this by the Law of Recurrence is involved in the Bible as Germinal, Psychical, Moral and Spiritual. This is his problem of Life, sin, death, Salvation and Eternal Life in Christ.

III.—1. The man becomes conscious by Experience. All sane men are conscious. Problem for the child is to get objective and subjective to agree. Done by sensation, experience, comparison.

2. The youth, all the young, develop Mind-Life ; they know, think, and compare ideas.

3. The Man and all men face the problems of life ;

thus they seek after Wisdom, Philosophy, Science and Religion generally, to attain manhood.

4. Evil and error reign; thus men require true religion to know order, law, God, Christ, Grace, Sacrifice and Divine Love for Salvation.

IV.—1. All this in the Bible is the Divine Revelation to mankind. All three worlds by Recurrence, are summed up in Germinals, in Genesis. The Bible does not teach Philosophy or Science. The rudiments are found in Nature, Man and Mankind. As Man in the image of God, it is his privilege and duty, to learn and discover righteousness, truth, Grace and Love.

2. The Spirit and Mind of man ideally respond to, and correspond with, the Mind of God and of Christ. The Psychological Ideals are found in typical men in Israel.

3. What man requires is the Spirit of Wisdom and Understanding; the Spirit of God in Grace and Love to reveal Christ, Heaven, the Kingdom, the City and the Law of Development; and the Lord Jesus Christ, the perfect Ideal Man, the Son of God; the Prophet, Priest, King, Ruler and Judge of mankind.

4. Having found Christ the Saviour, by the guidance of the Holy Spirit, the man discovers that He is in the True Image of God, the Life, the Truth, the Way back to God, the Son of God, the All in all who can be known and related. The First and the Last, the Eternal.

This carries us back in thought to the series of days in Creation.

1. To God the Creator, the Omnipotent First Cause. He is All in all to Faith.

2. To Heaven, Christ, the Ideal, the Son and Mind of God, the Hope of Mankind, the Life Eternal.

3. To the Spirit of God as the Creating Energy by Order and Law and in Regeneration.

4. The Bible reveals all problems and their solutions in Christ, the Mind of God.

5. Man as intellectual can respond to, and correspond with, all this Knowledge that is high as the heavens or deep as the depths of seas.

6. Here we reach the vision of Man as created in the image of God in knowledge, wisdom, goodness, and love. What the man requires at this stage of development is the

obedient pure heart, and then he will see the Face of God in the Lord Jesus Christ, the Saviour.

7. God rested on the Seventh day ; the Lord Jesus Christ rests ; the Holy Spirit brings the pilgrims to their rest in Christ in Peace, as the children of God, the Giver of all good in Grace and Love.

8. But the Way in Truth, as Life, is found in the Sacrifice and sorrow of God ; in the Cross, death, Resurrection and Ascension of Christ, and in the most patient work of the Holy Spirit in Divine Love.

It is the Bible that gives to every man and to mankind the wisdom that makes wise unto Salvation, thus it is very important that it should be carefully studied constitutionally and in scientific order. The divisions in their order are as follows : (1) Germinal, as in Genesis. (2) Psychical, as in the history of Israel as a nation. (3) General, intellectual and moral, from Adam to Christ. (4) Spiritual, as a kingdom in Acts, Epistles, to Book of Revelations.

The Germinal division may be studied as objective history in four series, as of Force and Life, from the Generations of Heaven and Earth to Terah, including Abraham and Isaac. The second series being subjective and psychical, from Ishmael to Jacob, including Joseph and the long stay in Egypt.

The Psychical division has involved in its history the fathers, Abraham, Isaac, Jacob and Joseph ; the man, the family, the tribes and development into a nation in bondage to Egypt. With Moses, the Nation is born ; under Joshua the people enter into their Inheritance and a Commonwealth under the Judges. With Samuel as Prophet, Priest, Ruler and Judge, there arises the question of Kingship over Israel. He is the King's representative. (Poor Saul is a type of all earthly kings.) David is the chosen king that reigns and conquers his enemies. Solomon is a prophetic type of the King of Wisdom and of Peace.

The Moral division of mankind is summed up in the Books of Wisdom. The two series of the Prophets of Israel and the perfect man, the Lord Jesus Christ. These are Germinal in the spiritual world as related to the spiritual Kingdom of Christ.

The Spiritual division arises out of the Gospels, and is summed up in Acts, Epistles to Romans I. ; II. Corinthians ; the Epistles to Galatians ; Ephesians ; Phillipians and Co-

lossians ; the Epistles to Thessalonians, Timothy, Titus and Philemon ; the Epistles to Hebrews, James, Peter and John.

The Epistle of Jude and Book of Revelation link up past and future as Germinal and Ideal ; of future history, the fourfold revelation being the Church, the Kingdom of Christ, the great conflict in the world, the overthrow of the Dragon and Beasts, Heaven and the Holy City.

The fulfilment of Revelation may be traced in the apostolic age of the Fathers of the Church ; in the age from Augustine and Constantine to the Crusades ; from the Crusades to the Renaissance and Reformation ; and from that time to the coming of Christ in His Glory.

*Enquirer.* There is no difficulty in following your line of thought in reference to the fourfold worlds as Objective, Subjective, Moral and Spiritual ; nor in what sense they form a Constitutional Universe which includes all that is revealed to men in Nature and Grace. It is deeply interesting to think in what way they follow a similar Law of Development ; take recurrent forms ; they are so analogous ; and tend to such a Harmony and Unity. I do not see how there can be any real difficulty in the world of human experience in connection with these questions. They appear to fit in with, and fulfil, the aspirations of wise men ; the Spirit of Science will approve the method of study ; and the results, in a remarkable way, throw new light upon the Bible ; or rather the whole method of study banishes the darkness and reflects and radiates new light from the Bible. It has occurred to me that the line of thought followed may have been too seriously philosophical, and that possibly good results might be obtained by considering the subjects as Problems of thought, and trying to find Solutions. In this way each problem could be stated and the results considered.

*Student.* What you suggest amounts to this : try to leave the great universe as objective, concentrate the thoughts upon the man as subjective, and try to discover in what way the individual man responds to, and corresponds with, the universal in all its particulars. Take the Problem of Creation, and the seven days, as recorded, and what is the solution ? The First Day reveals God Almighty, the Creator and First Cause. In Him all Creation subsists and consists ; in Him all live, move and have their Being. This revealed Fact rests on Faith in God ; He is Being

apart from all known attributes of being, the indefinable. The Second Day is related to the First, as Father to Son, as God and Christ, as Power and Life involved in a Form. Christ is Heaven, as Spirit and Mind, the Perfect Ideal of all that is in God the Father. The Third Day is related to the First and Second as the Spirit of God operative in Creation by Divine Order and Law; thus all true conceptions of the order in Creation are revelations of the indwelling and inworking of the Holy Spirit. When scientific thinkers and workers discover true thoughts, order and law, they are translating the works of the Spirit in their minds and souls. They are, as it were, following in the footsteps of the Holy Spirit, and when they know, understand, relate and correlate all this knowledge, then they will be in mutual correspondence in the world of the Spirit. The fourth day can be conceived as the perfect work of the Spirit in Creation; what the Spirit requires is that the creature man should awake, look out upon, study, and understand, this most wonderful Creation in which he lives.

The first series of four days reveal the Power, Wisdom, Science and Love of God. The second series raises the problem of Life as related to Power; Knowledge as related to Wisdom; Order and Law as related to pure Science; and conformity to Law in love as in harmony with Divine Love. The Holy Spirit endows man with intellect to soar into the heavens of the Divine Ideals, or to swim in the mysteries of Divine Wisdom; to know, understand and reason upon order and law. These great gifts given to men by the Spirit of God, constitute them as the children of God in His image and likeness. Manhood is in this way summed up in man as intellectual and moral, as true and holy; but the man possessing these powers requires to use them rightly, wisely, and in harmony with law, so that he may build up within himself what is a kingdom of God, and a temple where God will be worshipped. These are the ideals that underlie the fifth and sixth days of Creation. What is involved in the seventh day is that God rests from His creative labours, that man is called upon to exercise his manhood and bring himself into perfect harmony with all the works of the Spirit of God. On the other hand there is the possibility of the Fall, the failure of man to attain to real manhood. The seventh day is, in

this sense, a period of training, testing, trial ; the man is not a machine, not limited like the lower intelligent creatures; he is required to create within himself, out of his Mind, a moral kingdom, right, true, good, just and subject to Divine Law. Man has the power given to him by which he could attain to true manhood. What is suggested in the Seventh Day is that the Rest of God means the Reserve of Divine Grace in Power as a Seventh Principle of Being ; and also the Life that suffers to save, as the eighth Principle, the Principle of Sacrifice. The Problem of Creation leads up to the Problem of the New Creation in Christ, but the latter is not revealed until the Fall and failure of man. This is a point to be kept in view throughout history ; each stage leaves something not yet revealed. Thus the Problem of Creation cannot be solved by men until in scientific order they perceive, know, understand, and place in their scientific relations, all that God has been pleased to reveal in Nature and in Grace. If all this is understood, then the reason why wise men have failed to solve the Problems they have studied so earnestly can be seen ; they have not been in the light of truth ; nor in full correspondence with the Spirit of Truth ; thus Harmony and Unity could not be attained.

The Problem of Creation is a very great study, for there is involved in it the whole realm of Nature ; and it may be conceived that it is only in the new age, by following in the footsteps of pure Science, that the solution will become possible. What can now be seen is that the Divine movement of Revelation has been from God. It has come by Creation and Regeneration in Christ. Men have been groping their way back to God throughout the ages, and it is only now, at the end of the Spirit Age, that they are beginning to see, know and understand the right, true, good and gracious Way of Life as revealed in Christ, the Way, the Truth and the Life. The Problem of the individual man is rooted in the Problem of Creation. The Man is the Microcosm of the great objective Macrocosm ; he is one with it, and the wonder of wonders is that the infinitely great can be involved in the infinitely small. Here the Law of Development requires careful study as related to Creation and Nature. There is, as it were, a break in the continuity, but at the same time germinally all that is in Nature by Creation becomes involved in the New Creation by Regeneration, and in a similar way in man.

The Problems of Creation and of Regeneration as Particulars are in their nature Universal ; the Problems in Man become personal and individual ; yet in a true and real sense when viewed in their widest extent they become universal. Here the Problems become fourfold as Physical, Psychical, Moral and Spiritual ; as Infancy, Youth, Manhood and Christhood, and it may be well to think upon them in the latter order. The First Problem is the Infant in the womb and after birth in the years of infancy ; what is involved in the infant by Nature and Grace ; the vision of its being and beginning ; its germinal stage of existence, and the results. Briefly the infant comes by the way of Nature from God the Creator, by parents. The infant inherits all past ideals ; it is a consummation of Divine Principles of Being as involved in its body ; all this can be expressed in Embryology, birth and infancy. During this first stage of existence the Principles of Force and Life are prominent. This is the first wall of the City of Man. As the eyes are fixed upon the infant the thoughts are busy with the external physical form, as derived from matter and energy, and not sufficiently upon the internal marvellous conditions of Life, organism and health. By Nature the infant developes far beyond the vision and the love of the parents, for even in very tender years there may come into the Mind of the child that marvellous power known as Faith in God. Here the infant requires to be studied in the light of Divine Grace, and now the Vision of Truth is very wonderful. The germinals of Being are all operative, and, if the Vision could be seen clearly, the infant becomes the whole Book of Genesis ; particularly to Terah and Abraham, and prophetically from Ishmael to Jacob and Joseph. The glory of the infant is to be found in the Faith revealed in Abraham, through all past generations ; and in the testing, it may be the shame and failure, of Ishmael, the sons of Jacob and Egyptian earthly bondage.

The Problem of Infancy is germinal ; it is a truly wonderful mysterious revelation ; its glory is Faith in God and its danger lies in the sensuous, the carnal and the earthly. The Second Problem is that of Youth ; it is psychical and ideal ; it is the Spirit semi-conscious of its destiny, and the Mind laying up treasures of thought as related to past, present and future. It is Love, the love for parents, kindred, home, safety, a possession, education,



visions of the future, meekness, obedience, reverence, kinship, kindness and development in knowledge. It is the glory of great hopes in all their beauty and wealth; yet the issue may be failure to attain greatness; and what if it be the fall from ideals so beautiful into degradation, poverty, bondage, sin and evil? It is well to remember that this may be studied as a historical question. The infancy may be compared with the idolatrous outcast nations that do not know or love God or their neighbours, and are thus earthly and without faith. The vision can be extended to Hinduism with all its knowledge; to Parseeism with all its powers of studying good and evil; and, as a spiritual study, to Abraham, the Nation and Kingdom of Israel. The prize to be gained in the study of this Problem is the virtue of Hope. Spiritually, it is involved in Abraham, Isaac, Jacob and Joseph; true, it is through evil-doing, conceived in the womb of Egypt and all that is earthly. But how glorious the vision of Hope in the Exodus and Redemption; in the education in the Desert under Moses; in the Conquest under Joshua; in the conflicts of the Commonwealth under the Judges; in the coming of Samuel; in the reign and victories of David, and in the peace, prosperity and wisdom of Solomon. All this was recorded in the history of Israel for our psychical instruction, so that we may cherish the Hope that the Kingdom of Heaven will surely come. Note also the instructions, the grave warnings against sin, worldliness, selfishness and disobedience; against the grave mistake of preferring an earthly king to the King of Heaven; and particularly against schism, strife, war, idolatry, and degradation to the condition of earthly nations. All this and much more it can be conceived is to be found in the problem of youth and early manhood. What has to be remembered is that this is an ideal flight of the imagination; it is attempting to follow the flight of the Dove; it is trying to realise all that is involved in Hope in a man, a nation and mankind.

The Third Problem that arises out of Infancy and Youth, out of the Psychical Mind, is that of Manhood. The problem is to find the perfect jewel of Patience, as guided by the Spirit of Truth, of Christ, and of patience in the Intellectual and Moral World. By the valuable gift of the Imagination the Rainbow of Hope can be seen on the face of the darkest cloud. Among the creatures of

earth man alone attempts to solve the problems of light, darkness, refraction of light in the falling drops of rain from heaven, and how it comes to pass that the Bow in all its glory rests upon the earth. As with the Bow on the cloud, so with the light of truth on the dark sinful Mind, the God of Hope is there and the Promises of God are not to be forgotten. What the Vision of the Bow teaches is that out of the Mind two powers arise, Cherubic and Seraphic, that stretch their arms far up into the heavens and are united. If the man could only ascend to the mountain top the semi-circle would be seen as a glorious circle, and heaven and earth would not merely rejoice in Hope, but be encircled in the arms of Divine Love. The Problem given to man and mankind to study, how to reach the stage of Manhood, is symbolised in light, the prism, the spectrum and re-refraction into light. It can be thought upon as an ideal of the spirit of man as operative in the Mind. It is the race conception of all particular forms and thoughts known in the organic Mind, but seen in a condition of chaos. What the man requires is the true and faithful operation of the Intellect and the Moral Life to construct and reconstruct the Mind, so that it may, by order and law, reflect in righteousness, radiant truth and perfect goodness the image of God. In the great world of mankind this has been the Vision of all wise men in the past; they have felt and seen that the highest ideals can be set in order as under law; that there is a Divine Cause; that Processes can be studied; that Purposes can be known; and that a rational End ought to be expected. In history men find that the Greeks were specially endowed with Intellectual Power to study art, beauty, truth and goodness; they were wise and loved wisdom, after the earthly fashion which is natural. But we know that they did not reach to the knowledge of the Truth in God and Christ; that by limiting their intellectual philosophies to what is earthly, they did not reach the Kingdom of God and the heavenly city. In like manner it can be seen that the ideals in the Roman Empire (valuable as they have been, and most highly prized by good and wise men) as related to man, the family, society, nations and a great earthly empire, proved a failure that was morally very great. For the Kingdom of Heaven is not earthly in its principles, it is not won, or kept, by the power of the

sword, or by far-reaching politics. The answer to the Roman ideals is summed up in the late war. The weakness of politics and the folly of politicians are seen in the conferences which meet but are unable to find a way to Peace and Good-will among the nations of mankind. As with a man and manhood, with nations and empires, so it must ever be with those who put their trust in wealth, ethics, morals and the sword. It is not possible for sinful men to find the Kingdom of Heaven upon the earth, under earthly conditions, and they cannot found the City where righteousness, truth, goodness, justice and love will dwell.

The Problem for every man, how to reach Manhood, requires much patient study. The solution is not to be found in any sinful man; it is not in Greek wisdom, or Roman Law. It is true wisdom for every man not to reject or despise earthly wisdom, beneficent laws, constitutional governments, or what is ethically and morally true and good; but the face must be turned heavenward; the ears must be opened to hear the Voice of God, and the Bible must be studied to learn in what manner God has revealed to men by His Patient Holy Spirit what it really means to attain to Manhood, and to get the Vision of the Kingdom of Heaven. To attain to Infancy and the Spirit of Faith in God is good; to aspire after an Ideal and reach it as a Hope, is very important. But the Problem here is much greater; it is how a man by patient study, guided by the Holy Spirit, may pursue his long journey through germinals of truth; through radiant ideals in history; through sin, sorrow and earthliness to find the way of Redemption; and through evil-doing and backsliding hear the Voice of God offering Restoration to the Divine favour, the fulfilment of promises, and the perfect realisation of perfect Manhood in the Man Jesus Christ. Here the way is long, requiring much patience; the Wisdom that is Divine calls for study; the Salvation that is involved in the prophets of Hope and Patience must be pondered upon. What the student begins to see is that the Processes and Purposes of God in Nature and Grace are all germinally, psychically and morally fulfilled in Christ at His Advent as the Son of Man. All that Abraham became in the Generations in Genesis, as their consummation, the Lord Jesus Christ becomes in the historical Generations in mankind. The Purposes of God in Grace have a fulfilment in

the Faith of Abraham. Faith has a great fulfilment of the Promises in Samuel, David, Solomon, the Temple of God and the Kingdom of Israel. But when mankind has reached the stage of Manhood, then the Germ, the Ideal, the true perfect Man is manifested so that he may become the Light of the World to give light and truth to all men and the Life Eternal. He died for men as Man, but lives for ever as the Son of God who reigns in Heaven and on the earth. The Problem of Manhood may be said to culminate in the Lord Jesus Christ; but the solution of the problem for every man is different. Each man is called to consider how he will be able to translate the perfect Moral Lord Jesus Christ in spiritual truth into his own soul; and the translation being made, known and understood, then he has to find who is going to transform and transfigure the man, as person, into the image and likeness of the Lord Jesus Christ. But men will be inclined to say this ideal of Manhood is too high. How is it possible for any sinful man to attain to such a perfection of Nature? If it is a question of Faith, this is only the beginning of the Processes; if it is one of Hope, then it is only an attempt to attain what is formal and ideal, which is doomed to failure; if it is a question of Patience and perseverance, then it is what wise men confess as failure. For Greeks, Romans, Jews and Christians, have conquered the world, but they have not reached the promised land that is heavenly, and they have not seen the City of God that is founded and built by God. Still, it can be suggested that a solution of the Problem of Manhood has been found; the Man as the Divine Ideal, is the Lord Jesus Christ, and those who have seen this Vision of Truth are blessed and highly favoured; what they require is transfiguration and the marvellous change from Manhood into Christhood.

This brings us in thought to the Fourth Problem that requires the prayerful consideration of every man: Is there any possible means by which a man can attain an ideal Manhood, and pass into that heavenly mystical world which is conceived as arising out of the Principles of Grace and Sacrifice as revealed in the Lord Jesus Christ? Here it is well to remember that this is the spiritual world. It is where the Germinal, Psychical and Moral Worlds are spiritualized; it is where Matthew, Mark and Luke sit at John's feet listening to his voice as he speaks to them of

the Word, Harmony and Unity, the First and the Last, Truth and Error, Life, Death and Eternal Life. If the onlooker's vision is good, he will see that behind Matthew there stands the angelic figure of Faith; behind Mark beautiful Hope; behind Luke the weary form of Patience; and behind John the radiant figure of Divine Love.

This is a great Problem for any man to attempt to study. It transcends the world of particulars as objective; the world of the person as a psychic; the world of wise men and their wisdom in all that is Intellectual and Moral. These can all be correlated with the individual Man and Mankind, but here it is Christ who steps into His place, and the Problem is no longer Manhood but Christhood. The man no longer can assert self in any form, and what he says to himself is this: truly "I Live, yet not I but Christ liveth in me." This may appear strange to those who are self-centred, and have not studied the wise mystics in past ages and those who have followed in their footsteps. Is it possible that the Spirit of Christ, and of Christhood, is to be found in the ancient empire of China? What is the testimony of Lao-Tsze as he thinks upon the Tao, the Way, and the man walking in the Way of Life? He sums the problem up in these words, "All are from Tao; all conform to Tao; and all return to Tao." What is the conception of such men as the Buddha, or Krishna in Hinduism? "All that exists is from God and returns to God." What is the thought of Zoroaster the Parsee? Is it not that God is Light: in Him there is no darkness, and, when Messiah comes, will not evil and darkness be destroyed by the Light from Heaven? The wise men of Greece could not rest satisfied until by such men as Thales, Protagoras, Socrates and Plato, they could find divine Wisdom, so that they might know, and understand, the beauty, truth, goodness and Love of God. And it is well known that the same spirit was operative in the Roman Empire, in a slave, an emperor and wise men. It was the Lord Jesus Christ by His Spirit who moved all these wise men to try to find Divine Wisdom, Love and Christhood. They were His witnesses in the dark world of heathenism, and from Heaven there reached their souls the rays of light, truth, goodness and love that relieved the awful darkness among men. The Lord Jesus Christ came into the great world of manhood and of mankind, as revealed in the Gospels; thus,

the great problem of the ages, and specially of Christ and Christhood, requires to be studied in the Gospels and the Epistles. This thought ought not to be forgotten, that Christhood, as well as the Christ-Life, is to be found in the great world of Experience as the Gift of Divine Grace to all men ; and what follows from this knowledge is death to self and Life in Christ. It is not only Regeneration and an Incarnation of Christ ; it becomes Salvation and a precious Possession, Illumination and Purification, but particularly the Christ-Life of service and the devotion to Christ in the Life of Sacrifice. Christhood, as the Blessed Life, is thus summed up in likeness to Christ. The mystic thinkers express their thoughts under many forms ; to many it is to follow the Light that emanates from Christ ; to others it is the inward Light that brings rest, peace, Faith, Hope and Love. To others it is the Divine Wisdom found in Christ alone ; and to some it becomes the partaking of all that is in the Mind of God, of Christ, of the Holy Spirit as the Consummation of Christ in the soul of man. What the student requires is not to theorise about these great problems in the spiritual world ; but rather to think upon all Christian mystics as very near and dear friends, all met together in one great library, all waiting to convey very precious, pleasant and profitable messages from the Divine Spirit to those who aspire after Christ-likeness and Christhood. If I were to begin to name all these friends, what they have thought, said and done, the recital would become wearisome ; so I think it is well to try to bring all these rays of light into one spectrum and refracting them in all their modes of thought, their beautiful visions of Truth, study the effect in the radiant glory of Christ, the Sun of Righteousness, the Light of Divine Truth, the Life Eternal and the Gracious Love of God in Christ.

*Enquirer.* Little did I think when I suggested that you should express your thoughts in the light of problems and their solutions, that you would find the subject personally so very interesting. I can now see not only that the problems are full of interest and of instruction ; but I am inclined to think that they may be more suitable for the mystics, and the future, than for the present age with its conceptions of manhood. This conception of the Constitution of the Universe, with the reference to the days of the Creation series, requires very careful study. It is not necessary for

me to make any remarks upon this far-reaching synthesis which sums up our studies. I will, however, close our conversation by a quotation from Colossians, Chapter I, verses 12 to 20. We "give thanks to the Father who has made us fit to receive our share of the inheritance of God's people in Light. It is God who has delivered us out of the dominion of darkness, and has transferred us into the Kingdom of His dearly-loved Son, in Whom we have our redemption—the forgiveness of our sins. Christ is the visible representation of the invisible God, the First-born and Lord of all creation. For in Him was created the universe of things in heaven and on earth, things seen and things unseen; thrones, dominions, principedoms, powers—all were created and exist through and for Him. And He is before all things and in and through Him the universe is a harmonious whole. Moreover He is the Head of His Body the Church. He is the beginning, the First-born from among the dead, in order that He Himself may in all things occupy the foremost place. For it was the Father's gracious will that the whole of the divine perfections should dwell in Him. And God purposed through Him to reconcile the universe to Himself, making peace through His blood, which was shed upon the Cross to reconcile to Himself through Him, I say things on earth and things in Heaven." . . . "At last they attain the full knowledge of God's truth, which is Christ Himself; in Him all the treasures of wisdom and knowledge are stored up, hidden from view."

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